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INTRODUCTION.

1. Chaucer's Life and Works.

THE surname *Chaucer* is found in the earlier forms *Le Chaucier*, *Le Chaucer*, "the hosier," from the same root as modern French *chausse*.

A.D.

1337. Hundred Years' War began.

1338. John Chaucer, citizen and vintner of London, attended the king and queen to Flanders and Cologne.

1339 (about). Geoffrey Chaucer, son of John and Agnes Chaucer, born. The old date for Chaucer's birth, 1328, has been proved to be impossible, but the exact year cannot be fixed: 1339 suits all the circumstances as well as any. See 1386.

1346. Battle of Crecy.

1347. Siege of Calais.

1349. The Black Death.

1356. Battle of Poitiers.

1357. Chaucer in the service of Lionel, Duke of Clarence, and of his wife the Countess of Ulster, both in London and Yorkshire. Geoffrey was certainly well educated, but the statement that he was at Cambridge rested on the lines from *The Court of Love*, now known not to be his:—

> "Philogenet I cald am fer and nere,
> Of Cambridge clerke."

1359. Chaucer went to France as a soldier with Edward III. and his four sons, and was taken prisoner.

1360. Ransomed two months before the Treaty of Bretigny,* the king contributing £16 towards his ransom.

* By this treaty England retained: (*a*) Poitou, Saintonge, Limousin, Guienne Gascony, *i.e.* the dominions of Eleanor of Guienne, who had married Henry II. (*b*) the dowry of Isabella, wife of Edward II.; (*c*) the districts of Calais and Guisnes.

1362. Pleadings in the law courts ordered to be made in English, although still recorded in French until 1730.

1366. Philippa Chaucer received an annual pension of ten marks from the queen, perhaps on the occasion of her marriage: at least we assume that this was Chaucer's wife. Two things are probable: (1) that the Thomas Chaucer who, after an interval of some sixteen years, succeeded Geoffrey as forester of North Petherton Park, was their son; (2) that Philippa Chaucer's maiden name was Roet, and that she was the sister of Catherine de Roet of Hainault, better known as Catherine Swynford, the third wife of John of Gaunt. Both these probabilities are confirmed by the fact that Thomas Chaucer's arms bore three *wheels* (*roet* = "little wheel"). Further, John of Gaunt's patronage of Chaucer is partly accounted for.

1367. The king granted a pension of twenty marks to "valet-tus noster" Geoffrey Chaucer.

1368. In an undated list (but probably of this year) of names of those employed in the royal household, Chaucer's name occurs seventeenth of the thirty-seven esquires.

1369. Chaucer, "a squire of less estate," took part in the French campaign. Charles V. of France began to regain the territory of Aquitaine. *Book of the Duchess* (Blanche, first wife of John of Gaunt).

For the next ten years Chaucer was frequently abroad on diplomatic and commercial missions.

1370. Abroad on the king's service, it is not known where.

1372. John of Gaunt granted Philippa Chaucer a yearly pension of £10.

1373. Chaucer and two others went to Genoa to settle a commercial treaty; he was back by November, having also visited Florence. Probably, too, he met Petrarch at Padua, and learnt from him *The Story of Grisilde*, which he afterwards made *The Clerk's Tale*.

1374. The king granted "dilecto Armigero nostro, Galfrido

Chaucer," a pitcher of wine daily—a gift which the poet exchanged four years afterwards for twenty marks yearly. The corporation of London granted Chaucer a lease for life of the dwelling-house over the city-gate of Aldgate, and he resided there until 1385 or 1386. He was appointed Comptroller of the Customs of wool, etc., in the Port of London, "to write the rolls with his own hand, to be continually present," etc. John of Gaunt granted him £10 a year for life, "for the good service he and his wife Philippa" had rendered to the duke, to his consort, and to the duke's mother, the queen. Loss of all France except Calais, Bayonne, and Bordeaux. Cf. *Prologue*, 397 :—

> "Ful many a draughte of wyn hadde he i-drawe
> Fro Burdeuxward."

1376. Chaucer employed on some secret service with Sir J. Burley. John of Gaunt at the head of the administration, till the Good Parliament impeached Latimer and Neville, Alice Perrers, etc. But the Black Prince died, and John of Gaunt returned to power.

1377. Chaucer went on a secret mission to Flanders with Sir T. Percy (afterwards Earl of Worcester). Later, he was engaged in a mission to France for negotiating a peace: although Chaucer's name is not in the commission, he must have belonged to it, for he is mentioned by both Froissart and Stow, and received letters of protection and payment for his services. On May 31st Chaucer received payment of an annuity of twenty marks granted to him that day, and of an annuity for life of ten marks for Philippa Chaucer. Wyclif cited to appear at St. Paul's.

1378. Chaucer went with others to France to negotiate a marriage between Richard II. and a daughter of the French king. Later in the year, he paid his second visit to Italy, going to Lombardy with Sir E. Berkeley, to treat with Barnabo Visconti, Duke of Milan (see *The Monk's Tale*, B. 3589-96).

Chaucer named John Gower one of his two attorneys, or representatives, during his absence.

1379. *About this time terminated the first period of Chaucer's authorship, commonly called his French period, in which he was chiefly a "graunt translateur." In it only two works can be dated with any certainty; see* 1369 *and* 1373. *To it belong also a number of lost works, as well as the following: "The Romaunt of the Rose" (ll.* 1—1705 *of extant version almost certainly Chaucer's, but no more); "A B C"; "Life of Saint Cecyle" ("Second Nun's Tale"); "Complaint to Pity"; "Story of Constance" ("Man of Law's Tale"); "Twelve Tragedies" (in "The Monk's Tale"); "Complaint of Mars."*

1380. Cecilia Chaumpaigne released Chaucer from all claims "de raptu meo"—an unexplained matter.

1381. Rising of the people under Wat Tyler and Jack Straw. Cf. *Nun's Priest's Tale*, B. 4584:—

> "Certes he, Iakke Straw, and his meynee
> Ne made never shoutes half so shrille,
> Whan that they wolden any Fleming kille."

John of Gaunt's influence still felt.

1382. Chaucer appointed Comptroller of Petty Customs in the Port of London, with leave to discharge his duties by deputy. *Parliament of Fowls.*

1384. *House of Fame* (*certainly written about this time*).

1385. English taught in schools (Trevisa). Chaucer allowed, very likely through the queen's intercession, to appoint a permanent deputy as Comptroller of the Customs of wool. It fits in well with the circumstances to suppose that Chaucer took advantage of his liberty to make a pilgrimage to Canterbury this year, and that he was thinking of this pilgrimage when, shortly afterwards, he planned *The Canterbury Tales. Legend of Good Women.*

With this year Chaucer's second, or Italian, period of authorship may be said to close. Besides the poems named in 1382, 1384, *and* 1385, *it contained the following works, which it is not possible to date exactly:*

"*Complaint to his Lady*"; "*Anelida and Arcyte*"; "*Translation of Boetius*"; "*Troilus and Cressida*"; "*To Adam the Scrivener*"; "*To Rosamond.*"

1386. Chaucer elected a knight of the shire for Kent. Possibly he had already gone to live at Greenwich (see *Envoy to Scogan*, 45), a most favourable spot for watching the pilgrims to Canterbury. At the end of this year he was deprived of his comptrollerships. John of Gaunt had gone abroad in May, and the Duke of Gloucester had seized the supreme power. In November, Richard, aged twenty, was forced to appoint a commission to inquire into abuses; there was great dissatisfaction with the Customs department, and Chaucer, amongst others, was deprived, and left with his pensions alone.

In the same year, in the trial of Scrope *v.* Grosvenor, in which Chaucer was a witness, he is described as "del age de xl ans et plus, armeez par xxvii ans" (of the age of *forty and upwards, armed for twenty-seven years*). This statement, though vague, seems to imply that Chaucer was not yet fifty. The supposition that he was forty-seven (adopted throughout this table) would make him eighteen in 1357, when he was in the Countess of Ulster's service, and twenty in 1359, when he first bore arms—conclusions that cannot well miss the mark by more than a year or so.

1387. Chaucer's wife died, as her pension was regularly paid up to June and there is no further trace of her.

1388. Chaucer seems to have been in distress at this time, for he sold his two pensions of twenty marks each. There can be little doubt that he used his enforced leisure of the last two years in writing the greater part of *The Canterbury Tales*.

1389. While John of Gaunt was away in Spain (cf. *Monk's Tale*, B. 3560-80), Richard took the government into his own hands, and ruled fairly well for eight years. Chaucer, in consequence, received the appointment of Clerk of the King's Works, and was allowed to perform his duties by deputy.

1390. In the above capacity Chaucer was ordered to have St. George's Chapel, Windsor, repaired. He was robbed of the king's money twice in the same day by the same gang of robbers. About this time he was made forester of North Petherton Park, in Somerset, by Duke Lionel's grandson, the Earl of March (see 1366).

1391. Chaucer lost his appointment as Clerk of the Works, but the reason is unknown. Henceforward until the accession of Henry IV. he seems to have been in pecuniary difficulties. *Treatise on the Astrolabe.*

1393. *Envoy to Scogan.*

1394. Richard II. granted Chaucer £20 a year for life.

1395. Among other loans, Chaucer on one occasion borrowed as small a sum as £1 6*s.* 8*d.*, whence it is inferred that he was in dire pecuniary embarrassment.

1396. Richard II. married Isabella of France; truce made with France for twenty-five years. *Envoy to Bukton.*

1397. Richard attacked the Lords Appellant in Parliament; put one, Arundel, to death; banished and imprisoned others.

1398. Chaucer applied to the Exchequer in person, on two separate occasions, for an advance of 6*s.* 8*d.* In response to a petition to the king he was granted a tun of wine annually for life. The Parliament of Shrewsbury deferred abjectly to the king, who became virtually absolute and ruled arbitrarily. Hereford banished.

1399. John of Gaunt died, and Richard seized his estates. Richard went to Ireland, and Hereford, now Duke of Lancaster, landed at Ravenspur, and was joined by the Percies and by the regent, the Duke of York. Richard returned, surrendered, was imprisoned, and resigned the crown. Parliament met, accepted the resignation, and, after hearing the articles of accusation, deposed Richard on September 30th. *Complaint to his Purse*, with an *Envoy* addressed to the new king. On October 3rd, four days after Henry's accession, he granted

Chaucer forty marks a year, in addition to his pension of £20. Chaucer took the lease of a house near the present site of Henry VII.'s Chapel, Westminster, for a term of fifty-three years or for life.

1400. In February Chaucer received one of his pensions; in June some one received a payment for him, and this is the last notice we have. The stone in Westminster Abbey, which dates from 1556 but was possibly copied from an earlier stone, states that he died October 25th, 1400.

1401. Act "de heretico comburendo," and first execution for Lollard heresy.

From 1386 *to his death is Chaucer's great period of original work* (*for there is no need to make a fourth period—of decline*), *which contains, besides "The Canterbury Tales" and other works already named, the following minor poems: "The Former Age"; "Fortune"; "Truth"; "Gentleness"; "Lack of Steadfastness"; "Complaint of Venus."*

Among spurious Chaucer poems (*which are to be judged chiefly by the tests of metre and language*) *may be named: "The Complaint of the Black Knight," now attributed to Lydgate on Shirley's authority; "The Cuckoo and the Nightingale," the first two lines of which are quoted from "The Knight's Tale"* (*A.* 1785-6); *"The Court of Love," hardly earlier than* 1500; *"Chaucer's Dream"* (*not "The Book of the Duchess"*), *or "The Isle of Ladies," of the sixteenth century; and "The Flower and the Leaf," professing to be the work of a woman, and belonging to the fifteenth century.*

The chief autobiographical passages in Chaucer's works are: (a) *The description of his person in the Prologue to "Sir Thopas," B.* 1883-94; (b) *the description of his habits, etc., in "The House of Fame,"* 574—660, (c) *and in the Prologue to "The Legend of Good Women,"* 29—39; *and lists of his works in* (d) *the Prologue to "The Legend,"* 417-41 (405-31 *A. text*); (e) *"The Man of Law's Head-link," B.* 47—89; *and* (f) *in the "Preces de Chaucer" at the close of "The Parson's Tale," I.* 1085-7. *His Christian name Geoffrey occurs in*

"The House of Fame," 729, *and his surname in "The Canterbury Tales,"* B. 47.

From the foregoing table may be compiled lists of Chaucer's pensions, of the appointments he held, and of the various missions in which he took part. And from the other "bones," which are somewhat less "dry," it will be well to extract a connected life of the poet, which will not be without important bearing on the study of his poetry.

2. "The Canterbury Tales."

It may be conceded that the idea of a collection of tales *may* have been suggested to Chaucer by Boccaccio's *Decamerone* (although it has been argued, on the other hand, that he was not familiar with that work, since he borrows no tales directly from it, and even that he did not know Boccaccio's name, which he never mentions—but this seems too absurd), and that he *may* have been urged on to the work by Gower's success with what has been called "the first great collection of tales in the English language," the *Confessio Amantis*. The bare idea of a collection was not new, and therefore was probably not original. But it must be pointed out that Chaucer's plan for a collection of tales had advantages possessed by no possible model. All Gower's stories are told by one person; Boccaccio's refugees from the plague are all of the same age, and belong to the same social caste. Chaucer alone had the happy and brilliant thought of bringing his story-tellers together for a common purpose of such a nature that it united "all sorts and conditions of men" and women in untrained and unrestrained intercourse. And what suggested the idea of a pilgrimage to Chaucer? It has been supposed that the suggestion came to him from Langland's *Piers Plowman* and his pilgrimage to Truth. But is it not conceivable that to a man of Chaucer's genius, living in an age of pilgrimages, possibly (as we have seen) seeing pilgrims to Canterbury pass his own house almost every week in the year, probably (as we have also seen) taking part in one himself, the idea *might* occur without any suggestion from a literary predecessor?

If Chaucer himself made a pilgrimage to Canterbury, it was most likely in 1385. He had just been permitted to appoint a deputy to his Comptrollership of the Customs of wool, and would be in the very mood for what he no doubt regarded chiefly as a holiday jaunt. Skeat prefers the date 1387, on the ground that 1385 is too early a date for the composition of *The Canterbury Tales*. This is undoubted, and is also beside the mark. For the question is, not in what year Chaucer wrote *The Canterbury Tales*, but *in what year he conceived of the pilgrimage as taking place*, and it can hardly be doubted that that was the year in which he went on pilgrimage himself—that is to say, that he had the details of his own pilgrimage in mind when he planned his series of tales. * It will presently be seen, from internal evidence, that Chaucer's pilgrims assemble at the Tabard Inn in Southwark on April 16th, start on the morning of the 17th, and reach Canterbury on the 20th. In 1385, April 16th was a Sunday, and April 20th a Thursday. In 1387, April 16th was a Tuesday, and April 20th a Saturday. Both these years therefore are free from objection as regards the days of the week—a consideration which is fatal to the years 1386 (when, *e.g.*, April 20th was Good Friday), 1388, 1389, and 1390. Nothing could be more likely than that the pilgrims should assemble on Sunday evening, ready to make an early start on Monday, as would have happened in 1385. The only objection to this year, and that perhaps a fatal one, is that Chaucer received his pensions as usual on April 24th, which barely leaves him time to get back from Canterbury.

In whatever year, Chaucer assembled his pilgrims at the Tabard Inn on April 16th. It is needless to tell in detail here what the student will read for himself in *The Prologue*, —how Harry Bailly or Bailey, the host of the Tabard, proposed that each pilgrim should tell two tales on the way to Canterbury and two more on the way home; that he himself should accompany them at his own expense, and act as guide and judge; and that the teller of the best tale should in the end be feasted (of course at the Tabard) at the expense of the rest,—all of which was unanimously adopted by the company. The number of pilgrims was

"wel nyne-and-twenty" (fully 29), or more exactly thirty (but see note on *Prol.*, 164), exclusive of Chaucer and the Host. If we add them as well as the Canon's Yeoman, who joined the company on the road and told a tale, we get a total of thirty-three, as follows:—1. The Knight; 2. The Squire; 3. The Yeoman; 4. The Prioress; 5. The Second Nun; 6, 7, 8. Three Priests; 9. The Monk; 10. The Friar; 11. The Merchant; 12. The Clerk; 13. The Sergeant-at-Law; 14. The Franklin; 15. The Haberdasher; 16. The Carpenter; 17. The Weaver; 18. The Dyer; 19. The "Tapycer"; 20. The Cook; 21. The Shipman; 22. The Doctor of Medicine; 23. The Wife of Bath; 24. The Parson; 25. The Ploughman; 26. The Miller; 27. The Manciple; 28. The Reeve; 29. The Summoner; 30. The Pardoner; 31. Chaucer; 32. Harry Bailly; 33. The Canon's Yeoman: "ther were namo." The full original scheme therefore, as given in *The Prologue*, included about a hundred and twenty tales. But in *The Franklin's Headlink* (F. 673—708)—and the fact has hardly received the attention it deserves—Chaucer seems to be already aware that some modification of his original plan may be necessary, for he makes the Host say (F. 696-8):—

> "What, frankeleyn? pardee, sir, wel thou wost
> That eche of yow mot tellen atte leste
> *A tale or two*, or breken his biheste."

And lines 16—19 and 25 of *The Parson's Prologue* (the Host is speaking)—

> "Now lakketh us no tales mo than oon.
> Fulfild is my sentence and my decree;
> I trowe that we han herd of ech degree.
> Almost fulfild is al myn ordinaunce, . . .
> For every man save thou hath toold his tale"—

show clearly that Chaucer had by this time modified his plan at least to the telling of *one* tale only by each pilgrim on each journey, and even this "tale" of tales is incomplete for the outward journey, and he does not even make his pilgrims reach Canterbury.

We have in all twenty-four tales or fragments of tales to divide among thirty-three pilgrims, of whom, however, the Host was not planned as a tale-teller. Of the remaining

thirty-two, nine are altogether silent, and Chaucer himself makes two attempts, so that the numbers tally. Chaucer is unpardonably interrupted (although the interruption is in excellent taste from the poet's own point of view) by the Host in his first attempt, *The Rime of Sir Thopas*, and substitutes the wearisome prose tale of *Melibeus*. Though we cannot but regard *Sir Thopas* as a burlesque of the romances of his day, neither can we help wishing that none of Chaucer's poetical work were inferior to it. One other tale, the Parson's, is in prose. Besides the truncated *Sir Thopas*, *The Squire's Tale* is "left half told," and the Cook's is a mere fragment. The nine silent members of the company were the Knight's Yeoman, the Ploughman, two of the "priests three" (the one who tells a tale is called the Nun's Priest), and the five burgesses—the haberdasher, the carpenter, the weaver, the dyer, and the tapestry-maker.

GROUPS OF TALES: NOTES OF TIME AND PLACE.—*The Canterbury Tales* have come down to us as a series of fragments, or groups of tales, with some connecting links. The order of the tales varies considerably in different manuscripts, and it took much patience and careful investigation, on the part of Dr. Furnivall and the late Mr. Bradshaw, to ascertain by means of the links what tales composed the various groups, and the right order of the groups themselves. In the end the following result has been arrived at, the indications of time and locality being added in their place:—

April 17. GROUP A.*

General Prologue.
Knight's Tale.
Miller's Prologue and Tale.
Reeve's Prologue and Tale.

"Lo, *Depeford* [Deptford], and it is *half wey prime* [= 7.30 a.m.].
Lo, *Grenewych* [Greenwich], ther many a shrewe is inne."
A. 3906-7.

Cook's Prologue and Tale.

* These groups are now all but universally adopted, and thus reference to any passage is facilitated, because the groups and lines do not vary in different editions.

April 18. GROUP B.
Man of Law's Head-link, Prologue, and Tale.

"Oure Hoste saugh wel that the brighte sonne
The ark of his artificial day hath ronne
The ferthe part, and half an houre and moore [= 10 a.m.],
And though he were nat depe experte in loore,
He wiste it was *the eightetethe day* [= 18th April]
Of Aprill that is messager to May."—B. 1—6.

Shipman's Prologue and Tale.
Prioress's Prologue and Tale.
Prologue to, and Tale of, Sir Thopas.
Prologue to, and Tale of, Melibeus.
Monk's Prologue and Tale.

'Loo, *Rouchestre* [Rochester] stant heer faste by!"—B. 3116.

Nun's Priest's Prologue, Tale, and Epilogue.

April 19. GROUP C.*
Doctor's Tale, and Words of the Host.
Pardoner's Prologue and Tale.

GROUP D.
Wife of Bath's Prologue and Tale.

"Er I come to *Sidyngborne* [Sittingbourne]."—D. 847.

Friar's Prologue and Tale.
Summoner's Prologue and Tale.

"My tale is doon; we been almoost at *towne* [Sittingbourne]."
D. 2294.

GROUP E.
Clerk's Prologue and Tale.
Merchant's Prologue, Tale, and Epilogue.

[There are no notes of time or place in this group, but there are two or three allusions to *The Wife of Bath's Prologue*, showing that this group follows Group D. See E 1170, 1685, 2438.]

April 20. GROUP F.
Squire's Prologue and Tale.

"I wol nat taryen yow, *for it is pryme* [= 9 a.m.]."—F. 73.

Franklin's Head link, Prologue, and Tale.

* As this group contains no notes of time or place, its position cannot be assigned with certainty. Nothing was gained by removing it from its place in the Ellesmere manuscript between F. and G.

GROUP G.
Second Nun's Prologue and Tale.
Canon's Yeoman's Prologue and Tale.

"Whan toold was al the lyf of Seinte Cecile,
Er we hadde riden fully fyve mile,
At Boghton-under-Blee."—G. 554-6.

"Sires, now *in the morwe tyde,*
Out of youre hostelrie I saugh you ryde."—G. 593-9.

[The Canon's Yeoman, overtaking the pilgrims at Boughton-under-Blean, five miles from the place where they had passed the night, says he had seen them ride out of their hostelry that morning.]

GROUP H.
Manciple's Prologue and Tale.

"Woot ye nat where ther stant a litel toun,
Which that y-cleped is *Bobbe-up-and-doun,*
Under the Blee [Blean Forest] *in Caunterbury weye?*
Ther gan oure Hooste for to jape and pleye."—H. 1—4.

"What eyleth thee to slepe by *the morwe* [morning]?"—H. 16.

GROUP I.
Parson's Prologue and Tale.

"*Foure of the clokke* it was tho, as I gesse." [4 p.m.]

Allowing for minor inconsistencies, such as are to be expected in a work that has come down to us in this fragmentary condition, the above internal allusions to time and localities are best explained on the very supposition that is supported by the available external evidence,—viz., that the journey from Southwark to Canterbury extended over four days; that the pilgrims halted for the night at Dartford, Rochester, and Ospringe; and that they had a midday meal at Sittingbourne on the third day. This is exactly what Queen Isabella did in 1358, and King John of France in 1360.

It would be possible to divide *The Canterbury Tales* into three classes: (*a*) old poems of Chaucer's inserted in the collection without alteration; (*b*) old poems rewritten, in part or in whole; (*c*) new tales written expressly for the collection, this last being the most numerous class. The early *Life of Saint Cecile* became *The Second Nun's Tale;*

The Story of Grisilde, with the addition of two stanzas (E. 995—1008) and the Envoy, became the famous *Clerk's Tale; The Story of Constance* became *The Man of Law's Tale;* and *The Twelve Tragedies* formed the bulk of *The Monk's Tale*, of which the Knight "stinted" him. These four tales are in stanzas, and no other tales are in stanzas except *Sir Thopas* and the Prioress's. Professor Skeat therefore proposed a metrical canon for deciding which tales are early and which late. There is good reason for believing that decasyllabic riming couplets were first used in England in Chaucer's *Legend of Good Women*, which dates from about 1385. Skeat's canon, therefore, is this: "All of *The Canterbury Tales* written in this metre were written after 1385, whilst those not in this metre *may* have been earlier, though one of them and a part of some others appear to be later." This is in all probability true. Part of *The Monk's Tale*, although in stanzas, must be later than 1385, because it celebrates the death of Barnabo Visconti, who died in that year. There is also no reason to doubt that *Sir Thopas* and *The Prioress's Tale*, both in stanzas, were written for their places in *The Canterbury Tales*, and therefore after 1385. Two tales are in prose. The remaining sixteen are in rimed couplets. One of these, *The Knight's Tale*, will demand separate consideration.

3. "The Prologue."

The Prologue to *The Canterbury Tales* is Chaucer's masterpiece in graphic, vivid characterisation. Its interest and merit are equally great whether it be regarded from the point of view of literary workmanship or from that of historical portraiture. Whether we rank it as its author's greatest achievement or not, will probably depend on the wider decision of Chaucer's greater greatness in this kind or in that of story-telling, and on that question it is not for us to dogmatise. Let it suffice here to quote the opinions of two critics as widely different from each other as two men can well be. Comparing Ovid and Chaucer, Dryden says: "I see Baucis and Philemon as perfectly before me, as if some ancient painter had drawn them; and all the pilgrims in

The Canterbury Tales, their humours, their features, and the very dress, as distinctly as if I had supped with them at the Tabard in Southwark; yet even there too the figures in Chaucer are much more lively, and set in a better light." And again: "He must have been a man of a most wonderful comprehensive nature; because, as it has been truly observed of him, he has taken into the compass of his *Canterbury Tales* the very manners and humours (as we now call them) of the whole English nation, in his age. Not a single character has escaped him. All his pilgrims are severally distinguished from each other; and not only in their inclinations, but in their very physiognomies and persons. Baptista Porta [a celebrated physiognomist] could not have described their natures better than by the marks which the poet gives them. The matter and manner of their tales and of their telling are so suited to their different educations, humours, and callings, that each of them would be improper in any other mouth. Even the grave and serious characters are distinguished by their several sorts of gravity: their discourses are such as belong to their age, their calling, and their breeding; such as are becoming of them, and of them only. Some of his persons are vicious, and some virtuous; some are unlearned, or (as Chaucer calls them), lewd, and some are learned. Even the ribaldry of the low characters is different: the Reeve, the Miller, and the Cook are several men, and distinguished from each other, as much as the mincing lady Prioress and the broad-speaking, gap-toothed Wife of Bath. But enough of this: there is such a variety of game springing up before me that I am distracted in my choice, and know not which to follow. 'Tis sufficient to say, according to the proverb, that here is God's plenty."

The late Professor ten Brink, at once the most keenly perceptive, the most sensitive, and the most appreciative critic of Chaucer that the Continent has furnished, said of Chaucer's *Prologue*: "He relates, rather than describes; he lingers longer on the actions and characters of his heroes than on their outward appearance; and even where he wishes to draw special attention to the external appearance, the individual traits have essentially a symbolical

meaning, and are intended as an interpretation of the whole character and manner of the man. . . . We thus receive in the end such an exact idea of the men he is describing, that we can almost see them bodily before us, although it is only by their actions we should recognise them again in real life. The poet's intuition and powers of observation are quite as wonderful as the art by which he lets his characters grow gradually before our eyes: while appearing to go at haphazard from one part to another, from something external to something essential, from some general statement to a particular example, or *vice versâ*, he nevertheless proceeds with the very greatest sureness. This freedom of treatment, with its frequent alterations, allows the poet easily to avoid shoals which might have been most dangerous to his venture—viz., the wearying and blunting of his readers. The order in which the different figures are introduced also helps to keep the mind awake. Regard for the connection of things that belong together is here crossed by the effort to keep things of the same sort apart, and to work by contrasts. Hence the Physician is separated from the Lawyer, the Sompnour from the Friar; while the Student is placed immediately after the Merchant, and the Parson after the Wife of Bath. . . .

"By what varied means does Chaucer round off his individual figures! Sometimes by seriousness, sometimes by waggishness, now by gentle irony, then by reckless satire, and yet he himself still remains the same. Nowhere does the poet renounce his wide human sympathies, his cheerful benevolence, his amiable good-humour. And yet he has at his disposition ideas and means of expression which work with lightning speed." (See Appendix.)

4. "The Man of Law's Tale."

Gower has the same "Story of Constance" in the second book of his *Confessio Amantis* (ed. Pauli i. 179), and this was long regarded as Chaucer's source. But Thomas Wright, in his edition of the *Canterbury Tales* (no date), said: "The Man of Lawes Tale was probably taken direct from a French Romance. . . . Gower's version appears to be taken

from the French chronicle of Nicolas Trivet." This valuable indication was followed up with the result that it has been established beyond cavil, that the common source for Chaucer and Gower was the Anglo-Norman Chronicle of the English Dominican friar, Nicholas Trivet, written about 1334 A.D. Trivet was a voluminous commentator and annalist, who wrote chiefly in Latin. His story of Constance has been translated and carefully compared with the versions of Chaucer and Gower by Mr. Edmund Brock, who says: "Chaucer tells the same story as Trivet, but tells it in his own language and in a much shorter compass. He omits little or nothing of importance, and alters only the details."* But, it may be added, the changes that he does make are all improvements, especially in the way of showing better taste. "Chaucer's additions are many; of the 1029 lines of which the tale consists, about 350 are Chaucer's additions. The passages are these: ll. 190-203, 270-87, 295-315, 330-43, 351-7, 358-71, 400-10, 421-7, 449-62, 470-504, 631-58, 701-14, 771-84, 811-9, 825-68, 925-45, 1037-43, 1052-78, 1132-41." These passages, to which we shall return, demand careful perusal and comparison with the other parts of the tale.

Of the essential feature of the tale, the story of an innocent persecuted wife, there are said to be versions in Arabic, Persian, Latin, Italian, Spanish, French, and Old English. The Lay of Emarë, in Ritson's *Metrical Romances*, seems to be merely an altered version of the Constance story, and may have been based on Trivet. Of particular features of the tale there are also numerous analogues, several of which are named by Mr. Wright. "The treachery of King Alla's mother enters into the Anglo-Saxon romance of King Offa, preserved in a Latin form by Matthew Paris. It is also found in the Italian collection, said to have been composed in 1378, under the title of *Il Pecorone di ser Giovanni Fiorentino* (an imitation of the *Decameron*), x. 1. The treason of the knight who murders Hermengilde is an incident in the French *Roman de la Violette*, and is found in the English *Gesta Romanorum*, ch. 69 (ed. Madden),

* See the notes on B. 894, 904, 913, 961, 981-2, 1010, 1121-2, 1143.

joined in the latter place with Constance's adventure with the steward." To this mention it is sufficient to add, that Matthew Paris's *Vita Offæ* has the incident of the intercepted and forged letters; and that the tale of "Merelaus the Emperor" from the *Gesta Romanorum* was versified by Hoccleve (who, however, calls Merelaus "Gerelaus"), as was pointed out by Tyrwhitt.

The source of the Man of Law's Prologue, or more exactly of ll. 99-103, 106-8, 112-15, 118, 120-1, fifteen lines in all, is equally certain. Professor Lounsbury discovered in 1889 that these lines, together with ll. 421-7, 771-7, 925-31, and 1134-41, are a close metrical rendering of passages from Pope Innocent III.'s (1198-1216) lugubrious work, *De Contemptu Mundi sive De Miseria Conditionis Humanæ*. The lines in the Prologue are taken from the 16th chapter of the first book, "De Miseria Divitis et Pauperis." The sources of the other lines mentioned above are given in the notes, and the four passages themselves are quoted because they are all found in the margin of four of the best MSS.: in this way the clue to the source was given. The original of the lines in the Prologue is not given in the MSS., but a part of it is quoted in our note on ll. 114-21. The most singular fact about the matter is this: in the list of his works that Chaucer gives in the *Legend of Good Women*, A-Prologue, these lines occur:

> "He hath in prose translated Boece;
> And of the *Wreched Engendring of Mankinde*,
> As man may in *pope Innocent* yfinde;
> And mad the Lyf also of seynt Cecyle" (413-16).

Of these lines the middle couplet has disappeared in the B-Prologue to the *Legend*, and Professor Lounsbury suggests this explanation "of the appearance and disappearance of the reference to this translation, that when Chaucer first made it he had in mind *only certain passages* in the treatise of Pope Innocent *which he had turned into verse*; and that afterwards he struck out the lines containing the reference, because he came to see that they conveyed an impression that something had been done which he had not really attempted." This is ingenious and plausible; but it must be pointed out that the words "in prose translated" seem

to continue in force until they are supplanted by "mad" = *wrote in verse.*

The critical questions that have arisen in connection with the first 1162 lines of Group B. are almost endless. Some of them are briefly discussed in our Notes. For the rest, all we can do here is to raise the more important in some reasonable order of thought and statement, and leave the "gentle reader" to ponder them.

The question of date is not altogether simple. The date of the *events* of the story is fixed clearly enough by the potentates named by Trivet (one only by Chaucer): the Emperor Tiberius II., 578-82 A.D.; Pope Pelagius II., 578-90 A.D.; and Ælla, king of Northumbria, 560-88 A.D. But as to date of *composition* we must distinguish what we may call the "Forelink" (ll. 1-98) from the Tale. The Forelink is certainly late—any year after 1385. The tale is as certainly much earlier. It is not so much that it is written in stanzas (see p. 14), as that it evidently belongs to an early stage in Chaucer's artistic development. This is an argument that appeals fully to those alone who have attempted to trace the poet's growth in poetic power. Suffice it to say then that the handling of subject and metre point on the whole to a date between the "Story of Grisildis" and *Troilus and Cressida, i.e.* before, rather than after, 1380.

An early date being proved or granted, it is only natural to assume that the story was written without a thought of the great series in which it was afterwards embodied. Is the tale specially suited to the character of its ostensible narrator, the Man of Law? On that point opinion is not unanimous, but the general verdict is "No." A not unnatural supposition, then, would be that Chaucer first translated Trivet pretty closely, and afterwards, when he was at work on the *Canterbury Tales* and using up other old material, that he tried to adapt the story of Constance, both to the series, and to the Man of Law as teller, by means of the Forelink, the Prologue, and added stanzas and touches here and there. Here at least we have a workable hypothesis. The next thing is to obtain inductive evidence. For this purpose the passages mentioned by

Brock as Chaucer's chief additions to his original (p. 17) must be carefully examined, and especially ll. 190-203, 358-71, 631-58, 827-68, to see, in the first place, if they are likely to have been *later* additions. It is obvious that these passages could be removed without interfering with the continuity of the story, because they are not in the original. Moreover, some of them at least seem to have an interpolated air about them. Further, the additions "constitute the very salt of the poem," and it is difficult to believe that Chaucer could have been content to be still a fairly successful translator at a time when he was capable of producing such magnificent work as *e.g.* ll. 645-58—that is to say, some at least of Chaucer's additions are of such perfect workmanship that it is difficult to regard them as contemporary with the rest of the tale. That the tale *was* revised for the Canterbury series seems certain from ll. 1116-17. If we suppose it granted * that the tale was revised and improved and some at least of the additions made at a later date, the next question is: Were any of these changes made with a view to fitting the story to the character of the "Sergeant of the Lawe"? A fresh examination of the added passages should be made with this question in mind. Recall his character as given in the immortal Prologue (309-30): "discreet," "of great reverence," "his words were so wise," "he seemed busier than he was"; and then consider whether any of Chaucer's original exclamations and moralisings were inserted in order to give the lacking *personal* colour to the tale. No one is entitled to give a dogmatic answer; but it is an interesting question, and the answering it will be a useful exercise in criticism.

The Forelink, which we have left till last, touches on three points of special interest: the date, the "Seintes Legende of Cupide," and the relations of Chaucer and Gower. The first two of these are dealt with in the Notes: of the third a closing word here. Tyrwhitt regarded ll. 77 foll., as a reflection upon Gower, and supposed that the friendship which had subsisted between the two

* We hold a brief for no particular view. It is our purpose merely to place a reasonable, connected hypothesis before the student.

poets was interrupted in their old age. In support of this he cites the omission of the complimentary reference to Chaucer from the second edition of the Prologue to the *Confessio Amantis* (c. 1393). This view is strongly supported by Ten Brink and Skeat. The stories of Canace and Apollonius of Tyre are contained in the *Confessio Amantis* iii. and viii.; but, as Lounsbury points out, "the circumstance in the latter story which Chaucer specified as particularly horrible is not found in the version as it appears in Gower." On the other hand Skeat enforces Tyrwhitt's argument by a consideration of the mutual relations of the two poets over the present story, and there can be little doubt that he is right. Briefly, the case is this: Lücke * gives twenty-seven verbal resemblances (in which they both alike depart from Trivet) between Gower's "Constance" and Chaucer's "Constance," and draws the inference that Chaucer borrowed from Gower (that they both knew Trivet is proved in the notes on ll. 669 and 786). The borrowing is proved, but it was the other way. No certain instance of Chaucer borrowing from Gower has ever been established. Besides, Chaucer's version was probably the earlier. With approximate dates the order of events may well have been as follows:—1380, Chaucer's "Story of Constance" lent to Gower; 1385, Gower's *Confessio Amantis*, with complimentary reference to Chaucer in Prologue ("And grete wel Chaucer, etc."), and plagiarism in "Story of Constance"; 1387, Chaucer's "Man of Law's Tale" with strictures on Gower; 1393, *Confessio Amantis* (revised) with reference to Chaucer omitted. If these are "the lines," it is no very difficult matter to "read between" them.

5. Chaucer's Language.

In the latter half of the fourteenth century we have, among others, "Mandeville," Wyclif, and Gower writing in what is practically the same dialect as Chaucer's—the East Midland; Trevisa's translation of the *Polychronicon*, and the Vernon manuscript of the A-Text of *Piers the Plowman*,

* *Anglia* XIV. 182.

in the Southern dialect; Minot and Barbour writing in the Northern dialect; and all the alliterative poetry, with the partial exception of Langland's, in the West Midland dialect. It is therefore clear that up to Chaucer's time the struggle among the dialects for supremacy was not decided. But ever since Robert Manning of Bourn's *Handlyng Synne* in 1303 the East Midland dialect had been making bolder and bolder bids for the supremacy. Some things were strongly in its favour. The area in which it was spoken included London and the two universities, and a larger population than that of any other dialect. It was of all the dialects the most easily "understanded" in districts where it was not spoken. But it is not too much to say that Chaucer finally settled the question of supremacy, and made East Midland henceforward the royal dialect, the King's English. Probably the ultimate result would have been the same if Chaucer had been a Lancashire man, although the decision might have been longer delayed. We might then have had in modern English a few more words of the old stock of the language, and Chaucer's works would be more nearly on the same level of popularity as those of the poet of *Gawayn and the Green Knight*. But perhaps this is idle speculation; for if Chaucer had been a Lancashire man, more than possibly he would not have been Chaucer.

If Chaucer is our first truly national poet after the Conquest, it must be conceded that he was fortunate in the time of his birth. Besides the struggle between the English dialects, there was the more momentous struggle between the rival languages, English and Anglo-French ("after the scole of Stratford-atte-Bowe"), and English was winning all along the line. Even the courtiers were bilingual in Richard the Second's reign, a sure sign that English was storming its enemy's last stronghold. In 1362 pleadings in the courts of law were ordered to be made in English. In the very same year the parliamentary session was first opened with an English speech. In 1385 Latin was being construed into English instead of into Anglo-French in the schools. Before the half-century in which he lived and wrote, it would have been

impossible for Chaucer to have the whole nation for his audience. And side by side with the unification of language proceeded the unification of the nation itself. If the Hundred Years' War was a royal, and in no sense a national, war, yet it was impossible but that Crecy and Poitiers should have tended to break down the barriers of race and class, and kindle some glow of patriotic feeling throughout the nation. Perhaps, too, the very pestilences and "deaths" of the century may have helped towards the same result.

One other question in connection with Chaucer's language demands a word of mention. To Spenser Chaucer was the "well of English undefiled." To Stow he was "the first illuminer of our English language." But Verstegan, in his *Restitution of Decayed Intelligence* (1605), says: "Some few ages after [the Norman Conquest] came Geoffrey Chaucer, who, writing his poesies in English, is of some called the first illuminator of the English tongue: of their opinion I am not (though I reverence Chaucer as an excellent poet of his time). He was indeed a great mingler of English with French, unto which language, belike for that he was descended of French, or rather Walloon, race, he carried a great affection." In the light of modern knowledge this is an ignorant remark; but it was an ignorance that was of the time rather than of the man, and that it was left for Tyrwhitt to dispel some hundred and seventy years after. The plain truth is that Chaucer's vocabulary is simply the poetical vocabulary of the society in which he mingled. That he introduced French words that were not commonly current in his day, to any great extent, is disproved once and for ever by the fact, first established by Marsh, that Langland, the poet of the people, uses a slightly larger proportion of words of French and Latin origin than Chaucer does.

6. Metre.

Chaucer's metres, with one or two unimportant exceptions, fall into octosyllabic (couplets) and decasyllabic lines. The subdivisions of the latter are numerous, but the two

chief are: Chaucer's stanza (*ababbcc*), called at a later time "rime royal," and still later "Troilus verse" (it is the measure of his *Troilus and Cressida*); and the decasyllabic couplet. Chaucer's octosyllabic verse regularly contains four accented syllables, and his decasyllabic verse five, and both these measures are constantly varied by the use of feminine or dissyllabic rimes—rimes whose second syllable contains an unstressed *e*, rarely *i* (*y*), *ie*—which add an extra unaccented syllable to the lines in which they occur, making decasyllables into hendecasyllables.

The final syllabic *e*, whether found in the middle or at the end of a line, forms such an important and essential item in Chaucer's versification, that we give here a classification of its various etymological or inflectional functions, with examples of each selected from the Man of Law's Tale. Syllabic final *e* may represent or mark:

(i.) The final **non-flexional** vowel of an O.E. word:—*tymë*, B. 412, O.E. *tīma; hertë*, 697, O.E. *heorte; sonë*, 698, O.E. *sunu*; *sonnë*, 791, O.E. *sunne*.

(ii.) The final vowel of a word of **French** origin:—*vitaillë*, 443, O.Fr. *vitaille; reawmë*, 797, O.Fr. *reialme*.

(iii.) An **adverbial** termination:—*brightë*, 11, O.E. *beorhte; aboutë*, 15, O.E. *ābūtan; wydë*, 136, O.E. *wīde; yoorë*, 174, O.E. *gēara*.

Nouns. (iv.) An oblique case, almost always the dative of a monosyllabic noun stem:—*hellë*, 339, O.E. *helle* (acc. dat.); *talë*, 374; *wrechë*, 679, O.E. *wræce; childë*, 720; *synnë* (acc.), 590, O.E. *synne* (acc.).

Adjectives. (v.) Plural, or an oblique case, of a monosyllabic adjective:—*ynowë* (pl.), 255; *whichë* (pl.), 1068; *oldë* (pl., or dat. pl.), 545; *gretë* (dat.), 334; *saltë* (dat.), 830; *allë* (acc. fem.), 773.

(vi.) The definite or weak form of monosyllabic adjective, used (*a*) after a demonstrative possessive, (*b*) in the vocative:—

(*a*) *thilkë* (= the ilkë), 365, O.E. *ilca* (always weak); *the oldë*, 367; *this oldë*, 414; *hir yongë*, 800.

(*b*) "O emperoures *yongë* doghter," 447; "thow *fairë* may," 851; "*brightë* sterre," 852; "*goodë* fader," 1111.

Verbs. (vii.) Infinitive:—*holdë*, 41; *lernë*, 440; *fightë*, 632; *sendë*, 766.

(viii.) Gerund (preceded by *to*):—*to brekë*, 40; *to knowë*, 327.

(ix.) Past participle of a strong verb:—"was *takë*," 769; "was *knowë*," 890.

(x.) Past tense of a weak verb:—*nystë*, 384 (past tense of a "past-present" verb); *seydë* 450; *keptë*, 486; *cridë* (a French verb), 561.

(xi.) Other parts of verbs:—

(*a*) Pres. indic. 1st sing.:—*I recchë*, 94; *I spekë*, 576.

(*b*) Pres. indic. plural:—*They trowë*, 222.

(*c*) Subjunctive pres.:—*spedë*, 259.

(*d*) Imperative sing.:—*Herkë*, 425.

(*e*) Past indic. 2nd sing.:—*werë*, 457.

(*f*) Past indic. plural:—*sawë they*, 218.

In all these cases, final *e* is to be sounded at the end of a line, and as a rule in any other position unless it precedes a word beginning with a vowel or with an unaspirated or lightly aspirated *h*, and even then it is at least slightly sounded if it occurs at the medial caesural pause in a line, as in—

"With lokkës crullĕ, as they were leyd in pressĕ."—A. 81.

Chaucer's wonderful ear for music, for rhythm, and for cadence is almost a discovery of the nineteenth century. It is true that the fifteenth century "makers" well-nigh worshipped Chaucer, but it must have been chiefly on account of other characteristics of his genius, especially his vocabulary; for it is hardly possible that Lydgate, for example, should have felt any great reverence for Chaucer's mastery of the technique of versification. The short and the long of the matter is, that Chaucer is one of our last poets, perhaps the very last, who made full metrical use of the syllabic *e* at the end of words,*—he may even have prolonged its existence as a separate syllable for a decade or two for the purposes of his metre,—and that his prosody remained more or less of a puzzle and a mystery,

* The riming of words with an etymological final *e* with words with an unetymological final *e* is one of the readiest tests of the genuine or spurious character of poems ascribed to Chaucer.

as it certainly was to Dryden, until the great work of Tyrwhitt, in the last quarter of the last century, put the matter on the right basis, and made the way clear for the full and perfect elucidation it has received in the present half-century.

Chaucer's claims as a metrist having once been vindicated, it was not unnatural that an element of exaggeration should have supervened. It is impossible to exaggerate Chaucer's merits in this regard when he is compared with his French and English predecessors. The verdict of Matthew Arnold is unassailable: "Of his style and manner, if we think first of the romance poetry and then of Chaucer's divine liquidness of diction, his divine fluidity of movement, it is difficult to speak temperately." But when it is maintained that Chaucer "leapt at one bound from the doggerel metre of romance poetry" to absolutely flawless music, it is evident that the difficulty of which Mr. Arnold speaks has infected criticism. Let it be said at once: there are halting and unmusical lines in Chaucer's best work (*e.g.* A. 391); but in that best work they form an insignificant minority. For Chaucer rapidly became a careful and finished metrical artist. One detailed illustration of this must suffice. Chaucer's vowels are *a*, *e*, *i*, *o*, and *u*, long and short (with Continental pronunciation), *plus* a long open *e* (like the first *e* in French *perle*), and a long open *o* (like the *oa* in *broad*). Generally Chaucer's long (close) *e* stands for an O.E. *ē* or *ēo*, and his long open *e* for an O.E. *āē* or *ēa*, or for an O.E. short *e* lengthened at the end of a syllable. Similarly, his long (close) *o* stands for an O.E. or old Norse *ō*, and his long open *o* for an O.E. or O.N. *ā*, or for a lengthened short *o*. Now Chaucer is careful, as far as possible, to avoid riming long close *e* with long open *e*, or long close *o* with long open *o*, as his successors and imitators habitually did: he does not rime *fo* (open), foe, with *sho*, shoe, or *do*, do, nor *teche* (open), teach, with *seche*, seek, if he can help it.

The metre of *The Prologue* is the heroic couplet, called also Chaucer's "riding rime," because it is the metre in which he described his Canterbury pilgrims. He had doubtless met with it in French poetry; indeed, Professor

Skeat has discovered an example in the poems of Guillaume de Machault, dated from 1356-8. But Chaucer did as much for this particular metre as Marlowe subsequently did for blank verse: he perfected it and gave it vogue. Two peculiarities in his use of it are noteworthy. First, his couplets of sense are often not his couplets of metre; note, for example, the following lines:—

> "His bootes clasped faire and fetisly;
> Hise resons he spak ful solempnely,
> Sownynge alway thencrees of his wynnyng.
> He wolde the see were kept for any thing
> Bitwixe Middelburgh and Orewelle.
> Wel koude he in eschaunge sheeldes selle."—A. 273-8.

Second, at the beginning of a line he was not infrequently content to make the first foot consist of a single accented syllable, reducing the line to one of nine syllables if the rime were masculine. The following are the lines in *The Prologue* constructed on this pattern:—

A. 76 (masc.), 131 (masc.), 170, 247, 294 (masc.), 371 (masc.), 384, 391 (masc.)

"Chaucer's stanza" he borrowed from the same source as the decasyllabic couplet; it is used by Machault, whom he admired and imitated, in several poems, including one from which Chaucer borrowed the refrain of his "Ballad of Newfangelness." It was probably his favourite measure for longer works until he adopted the heroic couplet in 1385, for he wrote in it his *Complaint to Pity*, *Complaint of Mars* (half), *Troilus and Cressida*, *Parliament of Fowls*, *Second Nun's Tale*, *Clerk's Tale*, *Man of Law's Tale*, and *Prioress's Tale*, besides smaller poems. It was a favourite likewise with the poets of the fifteenth and sixteenth centuries, from his immediate successors Hoccleve and the author of the *King's Quair* down to Sackville and the other writers of the *Mirror for Magistrates*.

7. Criticism.

"Chaucer is the first who broke away from the dreary traditional style, and gave not merely stories, but lively *pictures* of real life as the ever-renewed substance of poetry.

. . . One of the world's three or four great story-tellers, he was also one of the best versifiers that ever made English trip and sing with a gaiety that seems careless, but where every foot beats time to the tune of the thought. . . . His best tales run on like one of our inland rivers, sometimes hastening a little and turning upon themselves in eddies that dimple without retarding the current; sometimes loitering smoothly, while here and there a quiet thought, a tender feeling, a pleasant image, a golden-hearted verse, opens quiet as a water-lily, to float on the surface without breaking it into ripple. . . . In thus turning frankly and gaily to the actual world, and drinking inspiration from sources open to all; in turning away from a colourless abstraction [allegory] to the solid earth and to emotions common to every pulse; in discovering that to make the best of nature, and not to grope vaguely after something better than nature, was the true office of Art; in insisting on a definite purpose, on veracity, cheerfulness, and simplicity, Chaucer shows himself the true father and founder of what is characteristically *English* literature. . . . And the humour also in its suavity, its perpetual presence, and its shy unobstrusiveness is something wholly new in literature. For anything that deserves to be called like it in English we must wait for Henry Fielding."—Lowell, *My Study Windows.*

In attempting to summarise the chief characteristics of Chaucer's poetry, we are met at the outset by the question: Was Chaucer an essentially dramatic writer? Dr. Ward goes so far as to say: "Among the wants which fell to the lot of Chaucer as a poet, perhaps the greatest was the want of poetic form most in harmony with his most characteristic gifts," *i.e.* the dramatic form; and in another place: "Chaucer was a born dramatist." Ten Brink, too, speaks of "Chaucer's dramatic tendency. With him the dialogue becomes a kind of dramatic scene. . . . Chaucer, like the true dramatist, sees the speakers vividly before him." On the other hand, Stopford Brooke avers that Chaucer "is not in any sense a dramatic writer." And Lowell says: "I think it a great mistake to attribute to him any properly

dramatic power, as some have done." It has become almost a commonplace to apply the adjective "dramatic" to Chaucer's poems, either in a loose and thoughtless way in the sense of "vivid, graphic," or through lack of literary insight. Before any critic claims him as a dramatic writer, let him define what he means by the expression. The truth is that Chaucer is essentially a narrative poet, a story-teller in verse. His descriptive powers, whether as a lover of nature, which he studied at first hand, or as a lover of human beings, are equally marvellous. His humour is as subtle and all-pervading as his satire is good-humoured. His verse has all the easy flow and wondrous melody of the highest word-music. His characters are drawn to the life, and yet, like Pope's, they are almost greater as types than as individual portraits.

It remains to say a word of Chaucer's models and of his place in literature. The question of his models has been already glanced at in the division of his work into periods. French must have been a second mother-tongue to him, and there is abundant evidence that he was well versed in French literature. The *Roman de la Rose* had an especial fascination for him; he translated it in his early days of authorship, although at most a fragment of his version is extant; and its lines were still echoing in his memory when he wrote *The Knight's Tale*. But his debt to Italian literature is far greater, and the fact is significant, for Chaucer lived in the century of the early Italian Renaissance, and in coming under its influence he came into living contact with the one great literary movement of his time. It is impossible here to attempt to trace the several influences of Dante (*d.* 1321), Petrarch (1304-74), and Boccaccio (1313-75) upon Chaucer. Petrarch, although Chaucer met and admired him, influenced him least, because they lived in worlds apart. Whether the influence of Dante or of Boccaccio was the greater is still matter of dispute. Whatever emphasis may be laid upon the fact that Chaucer borrowed the suggestion and about a third of the material of his *Troilus and Cressida* and his *Knight's Tale* from Boccaccio's *Filostrato* and *Teseide* respectively, it is equally true and at least equally to the point that Chaucer cannot

be proved to have felt the influence of the work by which Boccaccio lives in literary history—the immortal *Decamerone*. His direct borrowings from Dante were much less in the gross, but on the whole we incline to the opinion that, as Dante's was certainly the highest literary influence under which Chaucer came, so was it the predominant and supreme influence in those of his later works which are not wholly original. Among classical writers, Virgil, Ovid, and Statius were Chaucer's favourites. He was well read in mediaeval Latin literature.

In a short essay prefixed to his edition of *The Canterbury Tales*, Mr. Pollard has traced Chaucer's artistic progression from close translation to masterly independence. He shows "that by the time Chaucer wrote *The Knight's Tale* he had advanced far indeed, not only from the slavish adherence to the text of his original which we find in the *Lyf of Seint Cecyle*, but also from that slavish adherence to his plot which mars the story of Constance, and, to some extent, that of Grisilde. Henceforth we have no more 'originals' with which to compare his work; we have only 'analogues,' stories, that is to say, with the same general theme, but with so many differences of setting, of local colour and incident, that we cannot say which, if any, of the extant versions Chaucer followed."

Chaucer's rank as a poet—not a very profitable matter to discuss—must depend, not only on individual taste, but to a considerable extent on the relative importance attached respectively to the formal and to the material elements in poetry. Form being essential to poetry, the importance of the formal elements is necessarily very great, and from this point of view—that is to say, in all that we mean by diction, rhythm, cadence—Chaucer is unsurpassed in English verse. On the side of matter as distinguished from form, he has limitations which make him much less great. On this ground Matthew Arnold rules him out of the great classics of universal literature. "To our praise," he says, "of Chaucer as a poet there must be this limitation: he lacks the high seriousness of the great classics, and therewith an important part of their virtue. Still, the main fact for us to bear in mind about Chaucer is his sterling

value according to that real estimate which we firmly adopt for all poets. He has poetic truth of substance, though he has not high poetic seriousness, and corresponding to his poetic truth of substance he has an exquisite virtue of style and manner. With him is born our real poetry."

The following works will be found useful for the further study of Chaucer:—

Pollard's *Chaucer Primer* (Macmillan, 1*s.*).
Lowell's *My Study Windows* (Scott, 1*s.* 6*d.*).
Ten Brink's *English Literature*, Vol. II. (Bell, 3*s.* 6*d.*).
Ten Brink's *Chaucers Sprache und Verskunst*, (6*s.*).
Skeat's *Student's Chaucer* (Clarendon Press, 7*s.* 6*d.*).
Skeat's *Chaucer*, 6 vols., (Clarendon Press, 16*s.* each).
Lounsbury's *Studies in Chaucer*, 3 vols. (Osgood & McIlvaine, 42*s.*).
Fairholt's *Customs in England*, 2 vols. (Bell, 10*s.*).
J. Saunders' *Chaucer's Canterbury Tales* (Dent, 1889).

CHAUCER:

THE CANTERBURY TALES.

THE PROLOGUE.

(Group A. 1—858.)

Whan that Aprillë with hise shourës soote
The droghte of March hath percëd to the roote,
And bathëd every veyne in swich licour,
Of which vertu engendred is the flour;
Whan Zephirus eek with his swetë breeth
Inspirëd hath in every holt and heeth
The tendrë croppës, and the yongë sonne
Hath in the Ram his halfë cours y-ronne,
And smalë fowelës maken melodye
That slepen al the nyght with open eye,—
So priketh hem Nature in hir corages,—
Thanne longen folk to goon on pilgrimages,
And palmeres for to seken straungë strondes,
To fernë halwës, kowthe in sondry londes;
And specially, from every shirës ende
Of Engëlond, to Caunturbury they wende,
The hooly blisful martir for to seke,
That hem hath holpen whan that they were seeke.

Bifil that in that seson on à day,
In Southwerk at the Tabard as I lay,
Redy to wenden on my pilgrymage
To Caunterbury with ful devout corage,

At nyght were come into that hostelrye
Wel nyne-and-twenty in a compaignye,
Of sondry folk, by aventure y-falle
In felaweshipe, and pilgrimes were they alle,
That toward Caunterbury wolden ryde.
The chambres and the stables weren wyde,
And wel we weren esëd attë beste.
And shortly, whan the sonnë was to reste,
So hadde I spoken with hem everychon,
That I was of hir felaweshipe anon,
And madë forward erly for to ryse,
To take oure wey, ther as I yow devyse.
But nathëlees, whil I have tyme and space,
Er that I ferther in this talë pace,
Me thynketh it accordaunt to resoun
To tellë yow al the condicioun
Of ech of hem, so as it semëd me,
And whiche they weren and of what degree,
And eek in what array that they were inne;
And at a Knyght than wol I first bigynne.

A Knyght ther was and that a worthy man,
That fro the tymë that he first bigan
To riden out, he lovëd chivalrie,
Trouthe and honour, fredom and curteisie.
Ful worthy was he in his lordës werre,
And therto hadde he riden, no man ferre,
As wel in cristendom as in hethënesse,
And evere honourëd for his worthynesse.
At Alisaundre he was whan it was wonne;
Ful oftë tyme he hadde the bord bigonne
Aboven allë nacions in Pruce.
In Lettow hadde he reysëd and in Ruce,
No cristen man so ofte of his degree.
In Gernade at the seege eek hadde he be

Of Algezir, and riden in Belmarye.
At Lyeys was he, and at Satalye,
Whan they were wonne; and in the Gretë See
At many a noble armee hadde he be.
At mortal batailles hadde he been fiftene,
And foughten for oure feith at Tramyssene
In lystës thriës, and ay slayn his foo.
This ilkë worthy knyght hadde been also
Somtymë with the lord of Palatye
Agayn another hethen in Turkye;
And everemoore he hadde a sovereyn prys.
And though that he were worthy, he was wys,
And of his port as meeke as is a mayde.
He nevere yet no vileynye ne sayde
In al his lyf unto no maner wight.
He was a verray parfit gentil knyght.
But for to tellen yow of his array,
His hors were goode, but he ne was nat gay;
Of fustian he werëd a gypon
Al bismoterëd with his habergeon;
For he was late y-come from his viage,
And wentë for to doon his pilgrymage.

With hym ther was his sone, a yong SQUIER,
A lovyere and a lusty bacheler,
With lokkës crulle, as they were leyd in presse.
Of twenty yeer of age he was, I gesse.
Of his stature he was of evene lengthe,
And wonderly delyvere and greet of strengthe;
And he hadde been somtyme in chyvachie,
In Flaundrës, in Artoys and Pycardie,
And born hym weel, as of so litel space,
In hope to stonden in his lady grace.
Embrouded was he, as it were a meede
Al ful of fresshë flourës whyte and reede;

Syngynge he was or floytynge al the day;
He was as fressh as is the monthe of May.
Short was his gowne, with slevës longe and wyde;
Wel koude he sitte on hors, and fairë ryde;
He koudë songës make and wel endite,
Juste and eek daunce and weel purtreye and write.
So hoote he lovëde that by nyghtertale
He sleep namoore than dooth a nyghtyngale.
Curteis he was, lowely and servysable,
And carf biforn his fader at the table.

A YEMAN hadde he and servantz namo
At that tyme, for hym listë ridë soo;
And he was clad in cote and hood of grene;
A sheef of pocok arwës bright and kene
Under his belt he bar ful thriftily—
Wel koude he dresse his takel yemanly;
His arwës droupëd noght with fetherës lowe—
And in his hand he bar a myghty bowe.
A not-heed hadde he with a broun visage.
Of woodëcraft wel koude he al the usage.
Upon his arm he bar a gay bracer,
And by his syde a swerd and a bokeler,
And on that oother syde a gay daggere
Harneisëd wel and sharpe as point of spere;
A Cristophere on his brest of silver sheene;
An horn he bar, the bawdryk was of grene.
A forster was he soothly, as I gesse.

Ther was also a Nonne, a PRIORESSE,
That of hir smylyng was ful symple and coy;
Hire gretteste ooth was but by seïnt Loy,
And she was clepëd madame Eglentyne.
Ful weel she songe the servicë dyvyne,

Entunëd in hir nose ful semëly;
And Frenssh she spak ful faire and fetisly
After the scole of Stratford-attë-Bowe,
For Frenssh of Parys was to hire unknowe.
At metë wel y-taught was she with-alle,
She leet no morsel from hir lippës falle,
Ne wette hir fyngrés in hir saucë depe;
Wel koude she carie a morsel and wel kepe,
That no drope ne fille upon hire breste.
In curteisie was set ful muchel hir leste.
Hire over-lippë wypëd she so clene,
That in hir coppe ther was no ferthyng sene
Of grecë, whan she dronken hadde hir draughte.
Ful semëly after hir mete she raughte,
And sikerly she was of greet desport,
And ful plesaunt and amyable of port,
And peynëd hire to countrefetë cheere
Of Court, and been estatlich of manere,
And to ben holden digne of reverence.
But for to speken of hire conscience,
She was so charitable and so pitous
She woldë wepe if that she saugh a mous
Kaught in a trappe, if it were deed or bledde.
Of smalë houndës hadde she, that she fedde
With rosted flessh, or milk and wastel breed;
But soorë wepte she, if oon of hem were deed,
Or if men smoot it with a yerdë smerte,
And al was conscience and tendrë herte.
Ful semyly hir wympul pynchëd was;
Hire nose tretys, hir eyen greye as glas,
Hir mouth ful smal and ther-to softe and reed,
But sikerly she hadde a fair forheed;
It was almoost a spannë brood I trowe,
For, hardily, she was nat undergrowe.
Ful fetys was hir cloke, as I was war;

Of smal coral aboute hire arm she bar
A peire of bedës gauded al with grene,
And ther-on heng a brooch of gold ful sheene,
On which ther was first write a crownëd A,
And after *Amor vincit omnia.*
Another Nonnë with hire haddë she,
That was hire Chapëleyne, and preestës thre.

A Monk ther was, a fair for the maistrie,
An outridere that lovëde venerie,
A manly man, to been an abbot able.
Ful many a deyntee hors hadde he in stable,
And whan he rood men myghte his brydel heere
Gynglen in a whistlynge wynd als cleere,
And eek as loude, as dooth the chapel-belle,
Ther as this lord was kepere of the celle.
The reule of seint Maure or of seint Beneit,
By-cause that it was old and som-del streit,—
This ilkë Monk leet oldë thyngës pace
And heeld after the newë world the space.
He gaf nat of that text a pullëd hen
That seith that hunters beth nat hooly men,
Ne that a Monk whan he is cloysterles
Is likned til a fissh that is waterlees;
This is to seyn, a Monk out of his cloystre.
But thilkë text heeld he nat worth an oystre;
And I seyde his opinioun was good.
What sholde he studie and make hym-selven wood,
Upon a book in cloystre alwey to poure,
Or swynken with his handës and laboure
As Austyn bit? how shal the world be served?
Lat Austyn have his swynk to him reserved.
Therfore he was a prikasour aright;
Grehoundes he hadde, as swift as fowel in flight:

Of prikyng and of huntyng for the hare
Was al his lust, for no cost wolde he spare.
I seigh his sleves y-purfiled at the hond
With grys, and that the fyneste of a lond;
And for to festne his hood under his chyn
He hadde of gold y-wroght a ful curious pyn;
A love-knotte in the gretter ende ther was.
His heed was balled, that shoon as any glas,
And eek his face as it hadde been enoynt.
He was a lord ful fat and in good poynt;
Hise eyen stepe and rollynge in his heed,
That stemëd as a forneys of a leed;
His bootës souple, his hors in greet estaat.
Now certeinly he was a fair prelaat.
He was nat pale, as a forpynëd goost:
A fat swan loved he best of any roost;
His palfrey was as broun as is a berye.

A Frere ther was, a wantowne and a merye,
A lymytour, a ful solempnë man,
In allë the ordrës foure is noon that kan
So muchel of daliaunce and fair langage;
He haddë maad ful many a mariage
Of yongë wommen at his owene cost.
Unto his ordre he was a noble post;
Ful wel biloved and famulier was he
With frankeleyns over-al in his contree;
And eek with worthy wommen of the toun,
For he hadde power of confessioun,
As seyde hym-self, moorë than a curat,
For of his ordre he was licenciat.
Ful swetely herdë he confessioun,
And plesaunt was his absolucioun.
He was an esy man to geve penaunce
Ther as he wiste to have a good pitaunce;

For unto a povre ordre for to give
Is signë that a man is wel y-shryve;
For, if he gaf, he dorstë make avaunt
He wistë that a man was repentaunt:
For many a man so harde is of his herte
He may nat wepe al thogh hym soorë smerte;
Therfore in stede of wepynge and preyëres
Men moote geve silver to the povrë freres.
His typet was ay farsed full of knyves
And pynnës, for to geven yongë wyves;
And certeinly he hadde a murye note;
Wel koude he synge and pleyen on a rote:
Of yeddynges he bar outrëly the pris;
His nekkë whit was as the flour-de-lys;
Ther-to he strong was as a champioun.
He knew the tavernes well in al the toun
And everich hostiler and tappestere
Bet than a lazar or a beggestere;
For unto swich a worthy man as he
Acordëd nat, as by his facultee,
To have with sikë lazars aqueyntaunce;
It is nat honeste, it may nat avaunce
For to deelen with no swiche poraille,
But al with riche and selleres of vitaille.
And over-al, ther as profit sholde arise,
Curteis he was and lowely of servyse;
Ther nas no man nowher so vertuous.
He was the bestë beggere in his hous,
For thogh a wydwe haddë noght a sho,
So plesaunt was his *In principio*,
Yet wolde he have a ferthyng er he wente:
His purchas was wel bettre than his rente.
And rage he koude, as it were right a whelpe.
In lovë-dayes ther koude he muchel helpe,
For there he was nat lyk a cloysterer

With a thredbare cope, as is a povre scoler,
But he was lyk a maister, or a pope;
Of double worstede was his semycope,
That rounded as a belle out of the presse.
Somwhat he lipsëd for his wantownesse,
To make his Englissh sweet upon his tonge,
And in his harpyng, whan that he hadde songe,
Hise eyën twynkled in his heed aryght
As doon the sterrës in the frosty nyght.
This worthy lymytour was cleped Huberd.

A Marchant was ther with a forkëd berd,
In mottëleye, and hye on horse he sat;
Upon his heed a Flaundryssh bevere hat;
His bootës claspëd faire and fetisly;
Hise resons he spak ful solempnëly,
Sownynge alway thencrees of his wynnyng.
He wolde the see were kept for any thing
Bitwixë Middelburgh and Orëwelle.
Wel koude he in eschaungë sheeldës selle.
This worthy man ful wel his wit bisette;
Ther wistë no wight that he was in dette,
So estatly was he of his governaunce
With his bargaynes and with his chevyssaunce.
For sothe he was a worthy man with-alle;
But, sooth to seyn, I noot how men hym calle.

A Clerk ther was of Oxenford also
That unto logyk haddë longe y-go.
As leenë was his hors as is a rake,
And he nas nat right fat, I undertake,
But lookëd holwe and ther-to sobrely;
Ful thredbare was his overeste courtepy;
For he hadde geten hym yet no benefice,
Ne was so worldly for to have office;

For hym was levere have at his beddës heed
Twenty bookës clad in blak or reed
Of Aristotle and his philosophie,
Than robës riche, or fithele, or gay sautrie.
But al be that he was a philosophre,
Yet haddë he but litel gold in cofre;
But al that he myghte of his freendës hente
On bookës and his lernynge he it spente,
And bisily gan for the soulës preye
Of hem that gaf hym wher-with to scoleye.
Of studie took he moost cure and moost heede;
Noght o word spak he moorë than was neede,
And that was seyd in forme and reverence,
And short and quyk and ful of hy sentence.
Sownynge in moral vertu was his speche,
And gladly wolde he lerne and gladly teche.

A Sergeant of the Lawë, war and wys,
That often haddë been at the Parvys,
Ther was also, ful riche of excellence.
Discreet he was and of greet reverence;
Hë semëd swich, hise wordës weren so wise.
Justice he was ful often in assise,
By patente and by pleyn commissioun,
For his science and for his heigh renoun.
Of fees and robës hadde he many oon;
So greet a purchasour was nowher noon.
Al was fee symple to hym in effect,
His purchasyng myghtë nat been infect.
Nowher so bisy a man as he ther nas,
And yet he semëd bisier than he was.
In termës hadde he caas and doomës alle
That from the tyme of kyng William were falle;
Ther-to he koude endite and make a thyng,
Ther koudë no wight pynchen at his writyng;

And every statut coude he pleyn by rote.
He rood but hoomly in a medlee cote,
Girt with a ceint of silk with barrës smale;
Of his array telle I no lenger tale.

A Frankëleyn was in his compaignye;
Whit was his berd as is the dayësye;
Of his complexioun he was sangwyn.
Wel loved he by the morwe a sope in wyn;
To lyven in delit was evere his wone,
For he was Epicurus owenë sone,
That heeld opinioun that pleyn delit
Was verraily felicitee parfit.
An housholdere, and that a greet, was he;
Seint Julian was he in his contree;
His breed, his ale, was alweys after oon;
A bettre envynëd man was nowher noon.
Withoutë bakë mete was nevere his hous,
Of fissh and flessh, and that so plentevous
It snewëd in his hous of mete and drynke,
Of allë deyntees that men koudë thynke
After the sondry sesons of the yeer;
So chaungëd he his mete and his soper.
Ful many a fat partrich hadde he in muwe,
And many a breem and many a luce in stuwe.
Wo was his cook but if his saucë were
Poynaunt and sharpe, and redy al his geere.
His table dormant in his halle alway
Stood redy covered al the longë day.
At sessiouns ther was he lord and sire;
Ful oftë tymë he was knyght of the shire.
An anlaas, and a gipser al of silk,
Heeng at his girdel whit as mornë milk.
A shirreve hadde he been and a countour;
Was nowher such a worthy vavasour.

An Haberdasshere, and a Carpenter,
A Webbe, a Dyere, and a Tapycer,—
And they were clothed alle in o lyveree
Of a solempne and greet fraternitee;
Ful fressh and newe hir geere apikëd was;
Hir knyvës werë chapëd noght with bras,
But al with silver, wroght ful clene and weel,
Hire girdles and hir pouches everydeel.
Wel semëd ech of hem a fair burgeys
To sitten in a geldehalle on a deys.
Everich for the wisdom that he kan
Was shaply for to been an alderman.
For catel haddë they ynogh and rente,
And eek hir wyvës wolde it wel assente;
And ellës certeyn werë they to blame.
It is ful fair to been y-cleped *Madame*,
And goon to vigiliës al bifore,
And have a mantel roialliche y-bore.

A Cook they haddë with hem for the nones,
To boille the chiknës with the marybones,
And poudrë-marchant tart and galyngale;
Wel koude he knowe a draughte of Londoun ale;
He koudë rooste and sethe and boille and frye,
Maken mortreux and wel bake a pye.
But greet harm was it, as it thoughtë me,
That on his shyne a mormal haddë he;
For blankmanger, that made he with the beste.

A Shipman was ther, wonynge fer by weste;
For aught I woot he was of Dertëmouthe.
He rood upon a rouncy as he kouthe,
In a gowne of faldyng to the knee.
A daggere hangynge on a laas hadde he
Aboute his nekke under his arm adoun.
The hootë somer hadde maad his hewe al broun;

And certeinly he was a good felawe.
Ful many a draughte of wyn hadde he i-drawe
Fro Burdeuxward, whil that the chapman sleep:
Of nycë conscience took he no keep.
If that he faught, and hadde the hyer hond,
By water he sente hem hoom to every lond.
But of his craft to rekene wel his tydes,
His stremës and his daungers hym bisides,
His herberwe and his moone, his lodemenage,
Ther nas noon swich from Hullë to Cartage.
Hardy he was, and wys to undertake;
With many a tempest hadde his berd been shake;
He knew wel alle the havenes, as they were,
From Gootlond to the Cape of Fynystere,
And every cryke in Britaigne and in Spayne.
His barge y-clepëd was the Maudëlayne.

With us ther was a Doctour of Phisik;
In all this world ne was ther noon hym lik,
To speke of phisik and of surgerye;
For he was grounded in astronomye.
He kepte his pacient a ful greet deel
In hourës by his magyk natureel.
Wel koude he fortunen the ascendent
Of hise ymages for his pacient.
He knew the cause of everich maladye,
Were it of hoot, or cold, or moyste, or drye,
And where they engendred and of what humour;
He was a verray parfit praktisour.
The cause y-knowe and of his harm the roote,
Anon he gaf the sikë man his boote.
Ful redy hadde he hise apothecaries
To sende him droggës and his letuaries,
For ech of hem made oother for to wynne;
Hir frendshipe nas nat newë to bigynne.

Wel knew he the oldë Esculapius
And Deÿscorides, and eek Rufus,
Olde Ypocras, Haly and Galyen,
Serapion, Razis and Avycen,
Averrois, Damascien and Constantyn,
Bernard and Gatësden and Gilbertyn.
Of his dietë mesurable was he,
For it was of no superfluitee,
But of greet norissyng and digestible.
His studie was but litel on the Bible.
In sangwyn and in pers he clad was al,
Lynëd with taffata and with sendal.
And yet he was but esy of dispence;
He keptë that he wan in pestilence:
For gold in phisik is a cordial,
Therfore he lovëde gold in special.

A Good wif was ther of bisidë Bathe,
But she was som-del deef and that was scathe.
Of clooth-makyng she haddë swich an haunt
She passëd hem of Yprës and of Gaunt.
In al the parisshe wif ne was ther noon
That to the offrynge bifore hire sholdë goon,
And if ther dide, certeyn so wrooth was she,
That she was out of allë charitee.
Hir coverchiefs ful fynë weren of ground;
I dorstë swere they weyëden ten pound,
That on a Sonday weren upon hir heed.
Hir hosen weren of fyn scarlet reed
Ful streite y-teyd, and shoes ful moyste and newe;
Boold was hir face and fair and reed of hewe.
She was a worthy womman al hir lyve;
Housbondes at chirchë dore she haddë fyve,
Withouten oother compaignye in youthe,
But ther-of nedeth nat to speke as nowthe;

And thriës hadde she been at Jerusalem;
She haddë passëd many a straungë strem;
At Rome she haddë been and at Boloigne,
In Galice at Seint Jame, and at Coloigne;
She koudë muchel of wandrynge by the weye:
Gat-tothëd was she, soothly for to seye.
Upon an amblere esily she sat,
Y-wymplëd wel, and on hir heed an hat
As brood as is a bokeler or a targe;
A foot-mantel aboute hir hipës large,
And on hire feet a paire of sporës sharpe.
In felaweshipe wel koude she laughe and carpe;
Of remedies of love she knew per chaunce,
For she koude of that art the oldë daunce.

A good man was ther of religioun,
And was a Povre Persoun of a Toun;
But riche he was of hooly thoght and werk;
He was also a lernëd man, a clerk,
That Cristës Gospel trewëly wolde preche:
Hise parisshens devoutly wolde he teche.
Benygne he was and wonder diligent,
And in adversitee ful pacient;
And swich he was y-prevëd oftë sithes.
Ful looth were hym to cursen for hise tithes,
But rather wolde he geven, out of doute,
Unto his pourë parisshens aboute,
Of his offryng and eek of his substaunce:
He koude in litel thyng have suffisaunce.
Wyd was his parisshe, and houses fer asonder,
But he ne laftë nat for reyn ne thonder,
In siknesse nor in meschief to visite
The ferreste in his parisshe, muche and lite,
Upon his feet, and in his hand a staf.
This noble ensample to his sheepe he gaf,

That firste he wroghte and afterward he taughte.
Out of the gospel he tho wordës caughte,
And this figure he added eek therto,
That if gold rustë what shal iren doo?
For if a preest be foul, on whom we truste,
No wonder is a lewëd man to ruste;
And shame it is, if a prest takë keep,
A shiten shepherde and a clenë sheep.
Wel oghte a preest ensample for to geve
By his clennesse, how that his sheepe sholde lyve.
He settë nat his benefice to hyre
And leet his sheepe encombred in the myre,
And ran to Londoun unto Seïnt Poules
To seken hym a chaunterie for soules,
Or with a bretherhed to been withholde;
But dwelte at hoom and keptë wel his folde,
So that the wolf ne made it nat myscarie;
He was a shepherde, and noght a mercenarie.
And though he hooly were and vertuous,
He was to synful man nat despitous,
Ne of his spechë daungerous ne digne,
But in his techyng descreet and benygne,
To drawen folk to hevene by fairnesse,
By good ensample, this was his bisynesse:
But it were any persone obstinat,
What so he were, of heigh or lough estat,
Hym wolde he snybben sharply for the nonys.
A bettrë preest I trowe that nowher noon ys;
He waited after no pompe and reverence,
Ne maked him a spicëd conscience,
But Cristës loore, and his apostles twelve,
He taughte, but first he folwed it hym-selve.

With hym ther was a Plowman, was his brother,
That hadde y-lad of dong ful many a fother;

A trewë swynkere and a good was he,
Lyvynge in pees and parfit charitee.
God loved he best, with al his hoolë herte
At allë tymës, thogh him gamed or smerte,
And thanne his neighëbore right as hym-selve.
He woldë thresshe, and therto dyke and delve,
For Cristës sake for every povrë wight,
Withouten hire, if it lay in his myght.
Hise tithës paydë he ful faire and wel
Bothe of his proprë swynk and his catel.
In a tabard he rood upon a mere.

Ther was also a REVE and a MILLERE,
A SOMNOUR and a PARDONER also,
A MAUNCIPLE and myself; ther were namo.
The MILLERE was a stout carl for the nones,
Ful byg he was of brawn and eek of bones;
That provëd wel, for over al ther he cam,
At wrastlynge he wolde have awey the ram.
He was short-sholdred, brood, a thikke knarre,
Ther nas no dore that he nolde heve of harre,
Or breke it at a rennyng with his heed.
His berd, as any sowe or fox, was reed,
And therto brood, as though it were a spade.
Upon the cope right of his nose he hade
A werte, and theron stood a toft of herys,
Reed as the brustles of a sowes erys;
His nosëthirlës blakë were and wyde;
A swerd and a bokeler bar he by his syde;
His mouth as wyde was as a greet forneys.
He was a janglère and a goliardeys,
And that was moost of synne and harlotries.
Wel koude he stelen corn and tollen thries,
And yet he hadde a thombe of gold, pardee.
A whit cote and a blew hood werëd he;

A baggëpipe wel koude he blowe and sowne,
And therwithal he broghte us out of towne.

A gentil MAUNCIPLE was ther of a temple,
Of which achatours myghtë take exemple
For to be wise in byynge of vitaille;
For, wheither that he payde or took by taille,
Algate he wayted so in his achaat
That he was ay biforn and in good staat.
Now is nat that of God a ful fair grace
That swich a lewëd mannës wit shal pace
The wisdom of an heepe of lerned men?
Of maistrës hadde he mo than thries ten,
That weren of lawe expert and curious,
Of whiche ther weren a duszeyne in that hous
Worthy to been stywardes of rente and lond
Of any lord that is in Engëlond,
To maken hym lyvë by his proprë good
In honour dettelees, but if he were wood,
Or lyve as scarsly as hym list desire,
And able for to helpen al a shire
In any caas that myghtë falle or happe;
And yet this Manciple sette hir aller cappe.

The REVE was a sclendrë colerik man,
His berd was shave as ny as ever he kan;
His heer was by his erys ful round y-shorn,
His tope was dokëd lyk a preest biforn;
Ful longë were his leggës and ful lene,
Y-lyk a staf, ther was no calf y-sene.
Wel koude he kepe a gerner and a bynne,
Ther was noon auditour koude of him wynne,
Wel wiste he, by the droghte and by the reyn,
The yeldynge of his seed and of his greyn.

His lordës sheepe, his neet, his dayërye,
His swyn, his hors, his stoor, and his pultrye,
Was hoolly in this revës governyng,
And by his covenant gaf the rekënyng
Syn that his lord was twenty yeer of age;
Ther koude no man brynge hym in arrerage.
Ther nas baillif, ne herde, nor oother hyne,
That he ne knew his sleighte and his covyne;
They were adrad of hym as of the deeth.
His wonyng was ful faire upon an heeth,
With grenë trees y-shadwëd was his place.
He koudë bettrë than his lord purchace.
Ful riche he was a-storëd pryvely,
His lord wel koude he plesen subtilly
To geve and lene hym of his owene good
And have a thank, and yet a gowne and hood.
In youthe he lernëd hadde a good myster,
He was a wel good wrighte, a carpenter.
This Revë sat upon a ful good stot
That was al pomely grey and hightë Scot;
A long surcote of pers upon he hade,
And by his syde he bar a rusty blade.
Of Northfolk was this Reve of which I telle,
Biside a toun men clepen Baldëswelle.
Tukkëd he was, as is a frere, aboute,
And evere he rood the hyndreste of oure route.

A Somonour was ther with us in that place,
That hadde a fyr-reed cherubynnës face,
For sawcëfleem he was, with eyen narwe.
As hoot he was and lecherous as a sparwe,
With scalëd browës blake and pilëd berd;
Of his visagë children were aferd.
Ther nas quyk-silver, lytarge, ne brymstoon,
Boras, ceruce, ne oille of tartre noon,

Ne oynëment that woldë clense and byte,
That hym myghte helpen of the whelkës white,
Nor of the knobbës sittynge on his chekes.
Wel loved he garleek, oynons, and eek lekes,
And for to drynken strong wyn, reed as blood;
Than wolde he speke and crie as he were wood.
And whan that he wel dronken hadde the wyn,
Than wolde he spekë no word but Latyn.
A fewë termës hadde he, two or thre,
That he had lernëd out of som decree—
No wonder is, he herde it al the day;
And eek ye knowen wel how that a jay
Kan clepen *Watte* as wel as kan the pope.
But whoso koude in oother thyng hym grope,
Thanne hadde he spent al his philosophie;
Ay *Questio quid juris* wolde he crie.
He was a gentil harlot and a kynde;
A bettre felawe sholdë men noght fynde.
He woldë suffre for a quart of wyn
A good felawe to have his concubyn
A twelf monthe, and excuse hym attë fulle;
And privëly a fynch eek koude he pulle.
And if he foond owher a good felawe,
He woldë techen him to have noon awe,
In swich caas, of the ercëdekenes curs,
But if a mannës soule were in his purs;
For in his purs he sholde y-punysshed be:
"Purs is the ercëdekenes helle," seyde he.
But wel I woot he lyëd right in dede;
Of cursyng oghte ech gilty man him drede—
For curs wol slee, right as assoillyng savith—
And also war him of a *Significavit*.
In daunger hadde he at his owenë gise
The yongë girlës of the diocise,
And knew hir conseil, and was al hir reed.

A gerland hadde he set upon his heed,
As greet as it were for an alë-stake;
A bokeler hadde he maad him of a cake.

With hym ther rood a gentil PARDONER
Of Rouncivale, his freend and his compeer,
That streight was comen fro the court of Romë.
Ful loude he song, "Com hider, lovë, to me."
This Somonour bar to hym a stif burdoun,
Was nevere trompe of half so greet a soun.
This Pardoner hadde heer as yelow as wex,
But smothe it heeng, as dooth a strike of flex;
By ounces henge hise lokkës that he hadde,
And therwith he hise shuldres overspradde;
But thynne it lay by colpons oon and oon;
But hood, for jolitee, ne wered he noon,
For it was trussëd up in his walët.
Hym thoughte he rood al of the newë jet;
Dischevelee, save his cappe, he rood al bare.
Swiche glarynge eyen hadde he as an hare.
A vernycle hadde he sowed upon his cappe;
His walet lay biforn hym in his lappe
Bret-ful of pardon, come from Rome all hoot.
A voys he hadde as smal as hath a goot;
No berd hadde he, ne nevere sholdë have,
As smothe it was as it were latë shave;
I trowe he were a geldyng or a mare.
But of his craft, fro Berwyk unto Ware
Ne was ther swich another pardoner,
For in his male he hadde a pilwë-beer,
Which that, he seydë, was oure lady veyl;
He seyde he hadde a gobet of the seyl
That Seïnt Peter hadde whan that he wente
Upon the see til Jhesu Crist hym hente.

He hadde a croys of latoun ful of stones,
And in a glas he haddë piggës bones.
But with thise relikës, whan that he fond
A povrë person dwellynge upon lond,
Upon a day he gat hym moore moneye
Than that the person gat in monthës tweye;
And thus with feynëd flaterye and japes
He made the person and the peple his apes.
But, trewëly to tellen attë laste,
He was in chirche a noble ecclesiaste;
Wel koude he rede a lessoun or a storie,
But alderbest he song an offertorie,
For wel he wistë, whan that song was songe,
He mostë preche and wel affile his tonge
To wynnë silver, as he ful wel koude;
Therefore he song the murierly and loude.

Now have I toold you shortly in a clause
The staat, tharray, the nombre, and eek the cause
Why that assembled was this compaignye
In Southwerk at this gentil hostelrye,
That highte the Tabard, fastë by the Belle.
But now is tymë to you for to telle
How that we baren us that ilkë nyght,
Whan we were in that hostelrie alyght;
And after wol I telle of our viage
And al the remenaunt of oure pilgrimage.
But first, I pray yow of youre curteisye,
That ye narette it nat my vileynye,
Thogh that I pleynly speke in this mateere
To tellë yow hir wordës and hir cheere,
Ne thogh I speke hir wordës proprely,
For this ye knowen al-so wel as I,
Whoso shal telle a tale after a man,
He moote reherce, as ny as evere he kan,

Everich a word, if it be in his charge,
Al speke he never so rudëliche or large,
Or ellis he moot telle his tale untrewe,
Or feynë thyng, or fyndë wordës newe.
He may nat spare, althogh he were his brother,
He moot as wel seye o word as another.
Crist spak hymself ful brode in hooly writ,
And wel ye woot no vileynye is it.
Eek Plato seith, whoso that kan hym rede,
"The wordës moote be cosyn to the dede."
Also I prey yow to forgeve it me
Al have I nat set folk in hir degree
Heere in this tale, as that they sholdë stonde;
My wit is short, ye may wel understonde.
Greet chierë made oure hoost us everichon,
And to the soper sette he us anon,
And servëd us with vitaille at the beste:
Strong was the wyn, and wel to drynke us leste.

A semely man Oure Hoostë was with-alle
For to han been a marchal in an halle.
A largë man he was, with eyen stepe,
A fairer burgeys was ther noon in Chepe;
Boold of his speche, and wys and wel y-taught,
And of manhod hym lakkedë right naught.
Eek therto he was right a myrie man,
And after soper pleyen he bigan,
And spak of myrthe amongës othere thynges,
Whan that we haddë maad our rekenynges;
And seydë thus: "Now, lordynges, trewëly,
Ye been to me right welcome, hertëly;
For by my trouthe, if that I shal nat lye,
I ne saugh this yeer so myrie a compaignye
At onës in this herberwe as is now;

Fayn wolde I doon yow myrthë, wiste I how.
And of a myrthe I am right now bythoght,
To doon yow ese, and it shal costë noght.
"Ye goon to Canterbury; God yow speede,
The blisful martir quitë yow youre meede!
And, wel I woot, as ye goon by the weye
Ye shapen yow to talen and to pleye;
For trewëly confort ne myrthe is noon
To ridë by the weye doumb as a stoon;
And therfore wol I maken yow disport,
As I seyde erst, and doon yow som confort.
And if you liketh alle, by oon assent,
Now for to stonden at my juggëment,
And for to werken as I shal yow seye,
To-morwë, whan ye riden by the weye,
Now by my fader soulë that is deed,
But ye be myrie, smyteth of myn heed!
Hoold up youre hond withouten moorë speche."
Oure conseil was nat longë for to seche;
Us thoughte it was noght worth to make it wys,
And graunted hym withouten moore avys,
And bad him seye his verdit, as hym leste.
"Lordynges," quod he, "now herkneth for the beste,
But taak it nought, I prey yow, in desdeyn;
This is the poynt, to speken short and pleyn,
That ech of yow to shortë with your weye,
In this viage shal tellë talës tweye,
To Caunterburyward, I mean it so,
And homward he shal tellen othere two,
Of aventures that whilom han bifalle.
And which of yow that bereth hym beste of alle,
That is to seyn, that telleth in this caas
Talës of best sentence and moost solaas,
Shal have a soper at oure aller cost,
Heere in this placë, sittynge by this post,

Whan that we come agayn fro Caunterbury.
And, for to makë yow the moorë mury,
I wol myselven gladly with yow ryde
Right at myn owenë cost, and be youre gyde;
And whoso wole my juggëment withseye
Shal paye al that we spenden by the weye;
And if ye vouchë-sauf that it be so
Tel me anon, withouten wordës mo,
And I wol erly shapë me therfore."

This thyng was graunted, and oure othës swore
With ful glad herte, and preyden hym also
That he would vouchë-sauf for to do so,
And that he woldë been oure governour,
And of our talës juge and reportour,
And sette a soper at a certeyn pris,
And we wol reulëd been at his devys
In heigh and lough; and thus by oon assent
We been acorded to his juggëment.
And therupon the wyn was fet anon;
We dronken and to restë wente echon
Withouten any lenger taryynge.
Amorwë, whan that day gan for to sprynge,
Up roos oure Hoost and was oure aller cok,
And gadrede us togidre alle in a flok,
And forth we riden, a litel moore than paas,
Unto the wateryng of Seint Thomas;
And there oure Hoost bigan his hors areste
And seydë, "Lordynges, herkneth, if yow leste:
Ye woot youre foreward and I it yow recorde.
If even-song and morwë-song accorde,
Lat se now who shal telle the firstë tale.
As evere mote I drynkë wyn or ale,
Whoso be rebel to my juggëment
Shal paye for all that by the wey is spent!

Now draweth cut, er that we ferrer twynne.
He which that hath the shorteste shal bigynne.
Sire Knyght," quod he, " my mayster and my lord,
Now draweth cut, for that is myn accord.
Cometh neer," quod he, " my lady Prioresse,
And ye, sire Clerk, lat be your shamefastnesse,
Ne studieth noght; ley hond to, every man."

Anon to drawen every wight bigan,
And, shortly for to tellen as it was,
Were it by aventure, or sort, or cas,
The sothe is this, the cut fil to the knyght,
Of which ful blithe and glad was every wyght:
And telle he moste his tale as was resoun
By foreward and by composicioun,
As ye han herd; what nedeth wordës mo?
And whan this goode man saugh that it was so,
As he that wys was and obedient
To kepe his foreward by his free assent,
He seydë, " Syn I shal bigynne the game,
What, welcome be the cut a Goddës name!
Now lat us ryde, and herkneth what I seye."
And with that word we ryden forth oure weye,
And he bigan with right a myrie cheere
His tale anon, and seyde in this manëre

THE

MAN OF LAW'S TALE

(Group B. 1—1162.)

The Forelink

The wordes of the Hoost to the compaignye

Oure Hostë saugh wel that the brightë sonne
The ark of his artificial day hath ronne
The ferthë part, and half an houre and moore,
And though he were nat depe experte in loore,
He wiste it was the eightëtethë day
Of Aprill that is messager to May,
And saugh wel that the shadwe of every tree
Was, as in lengthe, the samë quantitee
That was the body erect that causëd it;
And therfore by the shadwe he took his wit
That Phebus, which that shoon so clere and brighte,
Degrees was fyve and fourty clombe on highte;
And for that day, as in that latitude,
It was ten of the clokke, he gan conclude;
And sodeynly he plighte his hors aboute.
"Lordynges," quod he, "I warne yow, al this route,
The fourthë party of this day is gon.
Now for the love of God and of Seint John
Leseth no tyme, as ferforth as ye may.

Lordynges, the tymë wasteth nyght and day
And steleth from us,—what pryvëly slepynge,
And what thurgh necligence in oure wakynge,—
As dooth the streem that turneth nevere agayn,
Descendynge fro the montaigne into playn.
Wel kan Senec and many a philosophre
Biwaillen tymë moore than gold in cofre;
For 'losse of catel may recovered be,
But losse of tymë shendeth us,' quod he;
It wol nat come agayn, withouten drede,
Namoorë than wole Malkynes maydenhede,
Whan she hath lost it in hir wantownesse;
Lat us nat mowlen thus in ydelnesse.
Sire Man of Lawe," quod he, "so have ye blis,
Telle us a tale anon, as forward is;
Ye been submytted thurgh youre free assent
To stonden in this cas at my juggement.
Acquiteth yow and holdeth youre biheeste,
Thanne have ye doon youre devoir attë leeste."
"Hostë," quod he, "*depardieux* ich assente;
To brekë forward is nat myn entente.
Biheste is dette, and I wole holdë fayn
Al my biheste, I kan no bettrë sayn;
For swich lawe as man geveth another wight,
He sholde hym-selven usen it by right.
Thus wole oure text; but nathëlees certeyn
I kan right now no thrifty talë seyn
But Chaucer, thogh he kan but lewedly
On metres and on rymyng craftily,
Hath seyd hem, in swich Englissh as he kan,
Of oldë tyme, as knoweth many a man.
And if he have noght seyd hem, levë brother,
In o book, he hath seyd hem in another.
For he hath toold of loveris up and doun
Mo than Ovidë made of mencioun

In hise Epistellës, that been ful olde.
What sholde I tellen hem, syn they ben tolde?
In youthe he made of Ceys and Alcione,
And sithen hath he spoken of everichone
Thise noble wyvës and thise loveris eke:
Who so that wole his largë volume seke,
Clepëd the Seintës Legende of Cupide,
Ther may he seen the largë woundës wyde
Of Lucresse and of Babilan Tesbee;
The swerd of Dido for the false Enee;
The tree of Phillis for hire Demophon;
The pleinte of Dianire and of Hermyon,
Of Adriane and of Isiphilee;
The bareyne ylë stondynge in the see;
The dreyntë Leandrë for his Erro:
The teeris of Eleyne; and eek the wo
Of Brixseyde, and of the, Ladomya;
The crueltee of the, queene Medea,
Thy litel children hangynge by the hals
For thy Jason, that was in love so fals.
O Ypermystra, Penolopee, Alceste,
Youre wifhede he comendeth with the beste.
But certeinly no word ne writeth he
Of thilkë wikke ensample of Canacee,
That loved hir owenë brother synfully
(Of swichë cursëd stories I sey fy!);
Or ellis of Tyro Appollonius,
How that the cursëd kyng Antiochus
Birafte his doghter of hir maydenhede,
That is so horrible a talë for to rede,
Whan he hir threw upon the pavëment;
And therfore he, of ful avysëment,
Nolde nevere write in none of his sermons
Of swiche unkynde abhomynacions;
Ne I wol noon reherce, if that I may.

But of my tale how shall I doon this day?
Me werë looth be likned, doutëlees,
To Muses that men clepe Pierides,—
Methamorphosios woot what I mene;
But, nathëlees, I recchë noght a bene
Though I come after hym with hawë bake;
I speke in prose, and lat him rymës make."
And with that word he with a sobrë cheere
Bigan his tale, as ye shal after heere.

THE PROLOGUE

The Prologe of the Manne of Lawes Tale

O hateful harm! condicion of poverte!
With thurst, with coold, with hunger so confoundid!
To asken help thee shameth in thyn herte;
If thou noon aske so soore artow y-woundid,
That verray nede unwrappeth al thy wounde hid.
Maugree thyn heed thou most for indigence
Or stele, or begge, or borwë thy despence.

Thow blamest Crist, and seist ful bitterly,
He mysdeparteth richesse temporal;
Thy neighëbore thou wytest synfully,
And seist thou hast to lite and he hath al.
"*Parfay*," seistow, "somtyme he rekenë shal,
Whan that his tayl shal brennen in the gleede,
For he noght helpeth needfulle in hir neede."

Herknë what is the sentence of the wise:
"Bet is to dyen than have indigence;"
Thy selvë neighëbor wol thee despise;
If thou be povre, farwel thy reverence!
Yet of the wisë man take this sentence:
"Allë the dayes of povrë men been wikke;"
Be war therfore, er thou come to that prikke!

If thou be povre thy brother hateth thee,
And alle thy freendës fleen from thee, allas!
O richë marchauntz, ful of wele been yee,
O noble, O prudent folk, as in this cas!

Youre baggës been nat fild with *ambës as*,
But with *sys cynk*, that renneth for your chaunce;
At Cristëmassë myrie may ye daunce.

Ye seken lond and see for yowre wynnynges;
As wisë folk ye knowen all thestaat
Of regnës; ye been fadrës of tidynges
And talës, bothe of peës and of debaat.
I were right now of talës desolaat,
Nere that a marchant—goon is many a yeere—
Me taughte a talë, which that ye shal heere.

THE TALE

Heere begynneth The Man of Lawe his Tale

Part I.

In Surrye whilom dwelte a compaignye
Of chapmen riche, and therto sadde and trewe,
That wydë-where senten hir spicerye,
Clothës of gold, and satyns riche of hewe.
Hir chaffare was so thrifty and so newe
That every wight hath deyntee to chaffare
With hem, and eek to sellen hem hire ware.

Now fil it that the maistrës of that sort
Han shapen hem to Romë for to wende;
Were it for chapmanhode, or for disport,
Noon oother messagë wolde they thider sende,
But comen hem-self to Romë, this is the ende;
And in swich place as thoughte hem avantage
For hire entente, they take hir herbergage.

Sojournëd han thise marchantz in that toun
A certein tyme, as fil to hire plesance;

And so bifel that thexcellent renoun
Of themperourës doghter, dame Custance,
Reported was, with every circumstance,
Unto thise Surryen marchantz in swich wyse
Fro day to day, as I shal yow devyse.

This was the commune voys of every man:
"Oure Emperour of Romë, God hym see!
A doghter hath that syn the world bigan,
To rekene as wel hir goodness as beautee,
Nas nevere swich another as is shee.
I prey to God in honour hire susteene,
And wolde she were of all Europe the queene!

In hire is heigh beautee withoutë pride,
Yowthë withoutë grenehede or folye;
To alle hire werkës vertu is hir gyde;
Humblesse hath slayn in hire al tirannye;
She is mirour of allë curteisye,
Hir herte is verray chambre of hoolynesse,
Hir hand ministre of fredom for almesse."

And al this voys was sooth, as God is trewe;
But now to purpos lat us turne agayn.
Thise marchantz han doon fraught hir shippës newe,
And whan they han this blisful mayden seyn,
Hoom to Surryë been they went ful fayn,
And doon hir nedës as they han doon yoore,
And lyven in welë, I kan sey yow namoore.

Now fil it that thise marchantz stode in grace
Of hym that was the sowdan of Surrye;
For whan they cam from any strangë place,
He wolde of his benignë curteisye
Mak hem good chiere, and bisily espye

Tidynges of sondry regnës, for to leere
The wondrës that they myghtë seen or heere.

Amongës otherë thyngës specially
Thise marchantz han hym toold of dame Custance,
So greet noblesse in erneste, ceriously,
That this sowdan hath caught so greet plesance
To han hir figure in his remembrance,
That all his lust, and al his bisy cure,
Was for to love hire while his lyf may dure.

Paraventure in thilkë largë book,
Which that men clepe the hevene, y-writen was
With sterrës, whan that he his birthë took,
That he for love sholde han his deeth, allas!
For in the sterrës, clerer than is glas,
Is written, God woot, whoso koude it rede,
The deeth of every man, withouten drede.

In sterrës many a wynter ther-biforn
Was writen the deeth of Ector, Achilles,
Of Pompei, Julius, er they were born,
The strif of Thebës; and of Ercules,
Of Sampson, Turnus, and of Socrates
The deeth; but mennës wittës ben so dulle
That no wight kan wel rede it attë fulle.

This sowdan for his privee conseil sente,
And, shortly of this matiere for to pace,
He hath to hem declarëd his entente,
And seyde hem certein, but he myghte have grace
To han Custance withinne a litel space,
He nas but deed, and chargëd hem in hye
To shapen for his lyf som remedye.

Diversë men diversë thyngës seyden,
They argumenten, casten up and doun;
Many a subtil resoun forth they leyden;
They speken of magyk and abusioun;
But finally, as in conclusioun,
They kan nat seen in that noon avantage,
Ne in noon oother wey save mariage.

Thanne sawë they ther-inne swich difficultee
By wey of reson, for to speke al playn,
By-cause that ther was swich diversitee
Bitwene hir bothë lawës, that they sayn,
They trowë that 'no cristene prince wolde fayn
Wedden his child under oure lawës sweete,
That us were taught by Mahoun, oure prophete.'

And he answerdë, "Rather than I lese
Custance, I wol be cristnëd doutëlees;
I moot been hires, I may noon oother chese.
I prey yow holde youre argumentz in pees;
Saveth my lyf, and beth noght recchëlees
To geten hire that hath my lyf in cure;
For in this wo I may nat longe endure."

What nedeth gretter dilatacioun?
I seye, by tretys and embassadrie,
And by the popës mediacioun,
And al the chirche, and al the chivalrie,
That, in destruccioun of maumettrie
And in encrees of Christës lawë deere,
They been acorded, so as ye shal heere:

How that the sowdan and his baronage,
And alle hise liges, sholde y-cristnëd be,
And he shal han Custance in mariage,

And certein gold, I noot what quantitee;
And heer-to founden sufficient suretee.
This same accord was sworn on eyther syde.
Now, fair Custance, almyghty God thee gyde!

Now woldë som men waiten, as I gesse,
That I sholde tellen al the purveiance
That themperoure, of his gretë noblesse,
Hath shapen for his doghter, dame Custance.
Wel may men knowen that so greet ordinance
May no man tellen in a litel clause,
As was arrayëd for so heigh a cause.

Bisshopes been shapen with hire for to wende,
Lordës, ladies, knyghtës of renoun,
And oother folk ynowë, this is the ende;
And notifiëd is thurgh-out the toun
That every wight, with greet devocioun,
Sholde preyen Crist that he this mariage
Receyve in gree and spedë this viage.

The day is comen of hir departynge—
I seye, the woful day fatal is come,
That ther may be no lenger tariynge,
But forthward they hem dressen alle and some.
Custance, that was with sorwe al overcome,
Ful pale arist, and dresseth hire tó wende,
For wel she seeth ther is noon oother ende.

Allas! what wonder is it thogh she wepte,
That shal be sent to strangë nacioun
Fro freendës that so tendrely hire kepte,
And to be bounden under subjecioun
Of oon she knoweth nat his condicioun?
Housbondes been allë goode and han ben yoore;
That knowen wyves, I dar say yow na moore.

"Fader," she seyde, "thy wrecched child, Custance,
Thy yongë doghter, fostred up so softe,
And ye, my mooder, my soverayn plesançe
Over allë thyng, out-taken Crist on lofte,
Custance, youre child, hire recomandeth ofte
Unto your grace; for I shal to Surrÿe,
Ne shal I nevere seen yow moore with eye.

Allas! unto the barbrë nacioun
I moste anoon, syn that it is youre wille;
But Crist, that starf for our savacioun,
So geve me grace hise heestës to fulfille;
I, wrecchë womman, no fors though I spille!
Wommen are born to thraldom and penance
And to been under mannës governance."

I trowe at Troye, when Pirrus brak the wal
Or Ilion brende, at Thebes the citee,
Nat Romë for the harm thurgh Hanybal,
That Romayns hath venquysshëd tymës thre,
Nas herd swich tendre wepyng for pitee,
As in the chambrë was for hire departynge;
But forth she moot, wher so she wepe or synge.

O firstë moevyng, crueel firmament,
With thy diurnal sweigh that crowdest ay
And hurlest al from Est til Occident,
That naturelly wolde holde another way,
Thy crowdyng set the hevene in swich array
At the bigynnyng of this fiers viage,
That crueel Mars hath slayn this mariage.

Infortunat ascendent tortuous,
Of which the lord is helplees, falle, allas!
Out of his angle into the derkeste hous.

O Mars, O atazir, as in this cas!
O fieblë Moone, unhappy been thy pas!
Thou knyttest thee ther thou art nat receyved;
Ther thou were weel, fro thennës artow weyved.

Imprudent emperour of Rome, allas!
Was ther no philosophre in al thy toun?
Is no tyme bet than oother in swich cas?
Of viage is ther noon electioun,
Namely to folk of heigh condicioun?
Noght whan a roote is of a burthe y-knowe?
Allas! we been to lewëd or to slowe!

To ship is brought this woful, fairë mayde
Solempnëly, with every circumstance.
"Now Jhesu Crist be with yow alle," she sayde.
Ther nys namoore but "Farewel, faire Custance!"
She peyneth hire to make good contenance;
And forth I lete hire saille in this manere,
And turne I wole agayn to my matere.

The mooder of the sowdan, welle of vices,
Espiëd hath hir sonës pleyn entente,
How he wol lete hise oldë sacrifices;
And right anon she for hir conseil sente,
And they been come to knowë what she mente;
And whan assembled was this folk in feere,
She sette hire doun and seyde as ye shal heere.

"Lordës," she seyde, "ye knowen everichon
How that my sone in point is for to lete
The hooly lawës of oure Alkaron,
Geven by Goddës message Makomete;
But oon avow to gretë God I heete:
The lyf shal rather out of my body sterte
Than Makometës lawe out of myn herte!

What sholde us tyden of this newë lawe
But thraldom to our bodies and penance,
And afterward in hellë to be drawe
For we reneyëd Mahoun, oure creance?
But, lordës, wol ye makẹn assurance
As I shal seyn, assentynge to my loore,
And I shal make us sauf for everemoore."

They sworen and assenten every man
To lyve with hire, and dye, and by hire stonde,
And everich, in the bestë wise he kan,
To strengthen hire shal alle hise frendës fonde.
And she hath this emprise y-take on honde
Which ye shal heren that I shal devyse;
And to hem alle she spak right in this wyse:

"We shul first feyne us cristendom to take—
Coold water shal nat greve us but a lite—
And I shal swiche a feeste and revel make,
That as I trowe I shal the sowdan quite;
For thogh his wyf be cristnëd never so white,
She shal have nede to wasshe awey the rede,
Thogh she a font-ful water with hire lede."

O sowdanesse, roote of iniquitee!
Virago thou, Semyrame the secounde!
O serpent under femynynytee,
Lik to the serpent depe in helle y-bounde!
O feynëd womman, al that may confounde
Vertu and innocence thurgh thy malice
Is bred in thee, as nest of every vice!

O Sathan, envious syn thilkë day
That thou were chacëd from oure heritage,
Wel knowëstow to wommen the oldë way.

Thou madest Eva brynge us in servage;
Thou wolt fordoon this cristen mariage.
Thyn instrument so, weylawey the while!
Makestow of wommen whan thou wolt bigile.

This sowdanesse, whom I thus blame and warye,
Leet privëly hire conseil goon hire way.
What sholde I in this talë lenger tarye?
She rydeth to the sowdan on a day,
And seyde hym that she wolde reneye hir lay,
And cristendom of preestës handës fonge,
Repentynge hire she hethen was so longe;

Bisechynge hym to doon hire that honour,
That she moste han the cristen folk to feeste:
"To plesen hem I wol do my labour."
The sowdan seith, "I wol doon at youre heeste;"
And knelynge thanketh hire of that requeste;
So glad he was he nystë what to seye.
She kiste hir sone, and hoome she gooth hir weye.

Part II.

Arryvëd been this cristen folk to londe
In Surrye with a greet solempnë route;
And hastifliche this sowdan sente his sonde
First to his mooder, and all the regne aboute,
And seyde his wyf was comen, out of doute,
And preyde hire for to ryde agayn the queene,
The honour of his regnë to susteene.

Greet was the prees, and richë was tharray
Of Surryens and Romayns met yfeere.
The mooder of the sowdan, riche and gay,

Recyveth hire with al so glad a cheere
As any mooder myghte hir doghter deere,
And to the nextë citee ther bisyde
A softë paas solempnëly they ryde.

Noght trowe I the triumphe of Julius,—
Of which that Lucan maketh swich a boost,—
Was roialler ne moorë curius
Than was thassemblee of this blisful hoost;
But this scorpiòun, this wikked goost,
The sowdanesse, for all hire flaterynge,
Caste under this ful mortally to stynge.

The sowdan comth hymself soone after this
So roially that wonder is to telle,
And welcometh hire with allë joye and blis;
And thus in murthe and joye I let hem dwelle;
The fruyt of this matiere is that I telle.
Whan tymë cam men thoughte it for the beste
The revel stynte, and men goon to hir reste.

The tymë cam this oldë sowdanesse
Ordeynëd hath this feeste of which I tolde,
And to the feestë cristen folk hem dresse
In gèneral, ye, bothë yonge and olde.
Heere may men feeste and roialtee biholde,
And deyntees mo than I kan yow devyse,
But all to deere they boghte it, er they ryse.

O sodeyn wo! that evere art successour
To worldly blisse. Spreynd is with bitternesse
The ende of the joye of oure worldly labour;
Wo occupieth the fyn of oure gladnesse.
Herkë this conseil for thy sikernesse:

Upon thy gladë day have in thy mynde
The unwar wo or harm that comth bihynde.

For schortly for to tellen at o word,
The sowdan and the cristen everichone
Been al to-hewe and stikëd at the bord,
But it were oonly dame Custance allone.
This oldë sowdanessë, cursëd krone!
Hath with hir freendës doon this cursëd dede,
For she hir-self wolde all the contree lede.

Ne was Surryën noon, that was converted,
That of the conseil of the sowdan woot,
That he nas al to-hewe er he asterted;
And Custance han they take anon foot-hoot,
And in a ship all steerëlees, God woot,
They han hir set and beden hire lernë saille
Out of Surrye agaynward to Ytaille.

A certein tresor that she thider ladde,
And, sooth to seyn, vitaillë greet plentee,
They han hire geven, and clothës eek she hadde,
And forth she sailleth in the saltë see.
O my Custance, ful of benignytee,
O emperourës yongë doghter deere,
He that is lord of fortune be thy steere!

She blesseth hire, and with ful pitous voys
Unto the croys of Crist thus seydë she:
"O cleere, O weleful auter, hooly croys,
Reed of the Lambës blood, ful of pitee,
That wesshe the world fro the oldë iniquitee,
Me fro the feend and fro his clawës kepe
That day that I shal drenchen in the depe!

Victorious tree, protecciouñ of trewe,
That oonly worthy werë for to bere
The Kyng of Hevene with his woundës newe,
The whitë Lamb that hurt was with the spere;
Flemere of feendës out of hym and here,
On which thy lymës feithfully extenden,
Me helpe, and gif me myght my lyf tamenden."

Yerës and dayës fleteth this creäture
Thurghout the See of Grece unto the Strayte
Of Marrok, as it was hire aventure.
On many a sory meel now may she bayte;
After hir deeth ful often may she wayte,
Er that the wildë wawës wol hire dryve
Unto the placë ther she shal arryve.

Men myghten asken why she was nat slayn
Eek at the feeste;—who myghte hir body save?
And I answere to that demande agayn:
Who savëd Danyel in the horrible cave,
Ther every wight save he, maister and knave,
Was with the leoun frete er he asterte?
No wight but God, that he bar in his herte.

God liste to shewe his wonderful myracle
In hire, for we sholde seen his myghty werkis.
Crist, which that is to every harm triacle,
By certeine meenës ofte, as knowen clerkis,
Dooth thyng for certein endë that ful derk is
To mannës wit, that for oure ignorance
Ne konne noght knowe his prudent purveiance.

Now sith she was nat at the feeste y-slawe,
Who kepte hire fro the drenchyng in the see?
Who keptë Jonas in the fisshës mawe,

Til he was spouted up at Nynyvee?
Wel may men knowe it was no wight but He
That keptë peple Ebrayk from hir drenchynge,
With dryë feet thurgh-out the see passynge.

Who bad the fourë spirites of tempest,
That power han tanoyen lond and see,
"Bothe north and south, and also west and est,
Anoyeth neither see, ne land, ne tree"?
Soothly the comandour of that was He
That fro the tempest ay this womman kepte
As wel whan she awok as whan she slepte.

Where myghte this womman mete and drynkë have
Thre yeer and moore? how lasteth hire vitaille?
Who fedde the Egypcien Marie in the cave
Or in desert? No wight but Crist, *sanz faille*.
Fyve thousand folk it was as greet mervaille
With lovës fyve and fisshës two to feede.
God sente his foyson at hir gretë neede.

She dryveth forth into oure occian
Thurgh-out oure wildë see, til attë laste
Under an hoold, that nempnen I ne kan,
Fer in Northumberlond the wawe hire caste,
And in the sond hir ship stikëd so faste
That thennës wolde it noght of al a tyde.
The wyl of Crist was that she sholde abyde.

The constable of the castel doun is fare
To seen this wrak, and al the ship he soghte,
And foond this wery womman, ful of care;
He foond also the tresor that she broghte.
In hir langagë mercy she bisoghte
The lyfe out of hire body for to twynne,
Hire to delivere of wo that she was inne.

A maner Latyn corrupt was hir speche,
But algates ther-by was she understonde.
The constable, whan hym lyst no lenger seche,
This woful womman broghte he to the londe;
She kneleth doun and thanketh Goddës sonde;
But what she was she woldë no man seye
For foul ne fair, thogh that she sholdë deye.

She seyde she was so mazëd in the see
That she forgat hir myndë, by hir trouthe.
The constable hath of hire so greet pitee,
And eke his wyf, that they wepen for routhe.
She was so diligent, withouten slouthe,
To serve and plesë everich in that place,
That alle hir loven that looken in hir face.

This constable and dame Hermengyld his wyf
Were payens, and that contree every-where;
But Hermengyld loved hire right as hir lyf,
And Custance hath so longe sojournëd there,
In orisons with many a bitter teere,
Til Jhesu hath converted thurgh his grace
Dame Hermengyld, constablesse of that place.

In al that lond no cristen dorstë route,
Alle cristen folk been fled fro that contree
Thurgh payens, that conquereden al aboute
The plagës of the North by land and see.
To Walys fledde the cristyanytee
Of oldë Britons dwellynge in this ile;
Ther was hir refut for the meenë while.

But yet nere cristene Britons so exiled
That ther nere somme that in hir privëtee
Honourëd Crist and hethen folk bigiled;

And ny the castel swiche ther dwelten three.
That oon of hem was blynd and myghte nat see
But it were with thilke eyën of his mynde,
With whiche men seën after that they ben blynde.

Bright was the sonne as in that someres day,
For which the constable and his wyf also
And Custance han y-take the rightë way
Toward the see, a furlong wey or two,
To playen and to romen to and fro;
And in hir walk this blyndë man they mette,
Crokëd and oold, with eyën faste y-shette.

"In name of Crist," cridë this olde Britoun,
"Dame Hermengyld, gif me my sighte agayn!"
This lady weex affrayëd of the soun,
Lest that hir housbonde, shortly for to sayn,
Wolde hire for Jhesu Cristës love han slayn;
Til Custance made hire boold and bad hire wirche
The wyl of Crist as doghter of his chirche.

The constable weex abasshëd of that sight,
And seydë, "What amounteth all this fare?"
Custance answerde, "Sire, it is Cristës myght,
That helpeth folk out of the feendës snare;"
And so ferforth she gan oure lay declare,
That she the constable, er that it were eve,
Converteth and on Crist maketh hym bileve.

This constable was no-thyng lord of this place
Of which I spekë, ther he Custance fond,
But kepte it strongly many wyntrës space
Under Alla, kyng of al Northhumbrelond,
That was ful wys, and worthy of his hond
Agayn the Scottës, as men may wel heere;
But turne I wole agayn to my mateere.

Sathan, that evere us waiteth to bigile,
Saugh of Custance al hire perfeccioun,
And caste anon how he myghte quite hir while,
And made a yong knyght, that dwelte in that toun,
Love hire so hoote, of foul affeccioun,
That verraily hym thoughte he sholdë spille
But he of hire myghte onës have his wille.

He woweth hire, but it availleth noght,
She woldë do no synnë by no weye;
And for despit he compassed in his thoght
To maken hire on shameful deeth to deye.
He wayteth whan the constable was aweye,
And pryvëly upon a nyght he crepte
In Hermengyldës chambre, whil she slepte.

Wery, for-wakëd in hire orisouns,
Slepeth Custance, and Hermengyld also.
This knyght, thurgh Sathanas temptaciouns,
All softëly is to the bed y-go,
And kitte the throte of Hermengyld atwo,
And leyde thè blody knyf by dame Custance,
And wente his wey, ther God geve hym meschance!

Soone after cometh this constable hoom agayn
And eek Alla, that kyng was of that lond,
And saugh his wyf despitously y-slayn,
For which ful ofte he weep and wrong his hond,
And in the bed the blody knyf he fond
By dame Custance; alas! what myghte she seye?
For verray wo hir wit was al aweye.

To kyng Alla was toold al this meschance,
And eek the tyme, and where, and in what wise;
That in a ship was founden this Custance,

As heer-biforn that ye han herd devyse.
The kyngës hert of pitee gan agryse,
When he saugh so benigne a creäture
Falle in disese and in mysaventure.

For as the lomb toward his deeth is broght,
So stant this innocent bifore the kyng.
This falsë knyght, that hath this tresoun wroght,
Berth hire on hond that she hath doon thys thyng;
But, nathëlees, ther was greet moornyng
Among the peple, and seyn they kan nat gesse
That she hath doon so greet a wikkednesse;

For they han seyn hire evere so vertuous,
And lovynge Hermengyld right as hir lyf.
Of this bar witnesse everich in that hous,
Save he that Hermengyld slow with his knyf.
This gentil kyng hath caught a greet motyf
Of this witnesse, and thoghte he would enquere
Depper in this, a trouthë for to lere.

Allas! Custance, thou hast no champioun,
Ne fightë kanstow noght, so weylaway!
But he that starf for our redempcioun,
And bond Sathan,—and yet lith ther he lay,—
So be thy strongë champion this day!
For, but if Crist open myracle kithe,
Withouten gilt thou shalt be slayn as swithe.

She sit hire doun on knees and thus she sayde:
"Immortal God that savëdest Susanne
Fro falsë blame, and thou, merciful mayde,
Mary I meene, doghter to Seïnt Anne,
Bifore whos child angelës synge Osanne,
If I be giltlees of this felonye
My socour be, for ellis shal I dye!"

Have ye nat seyn som tyme a palë face
Among a prees, of hym that hath be lad
Toward his deeth, wher as hym gat no grace,
And swich a colour in his face hath had,
Men myghtë knowe his face that was bistad
Amongës alle the faces in that route?
So stant Custance, and looketh hire aboute.

O queenës lyvynge in prosperitee,
Duchesses, and ye ladyes everichone,
Haveth som routhe on hire adversitee!
An emperourës doghter stant allone;
She hath no wight to whom to make hir mone.
O blood roial, that stondest in this drede,
Fer been thy freendës at thy gretë nede.

This Alla kyng hath swich compassioun,
As gentil herte is fulfild of pitee,
That from hise eyën ran the water doun.
"Now hastily do fecche a book," quod he,
"And if this knyght wol sweren how that she
This womman slow, yet wol we us avyse
Whom that we wole that shal been our justise."

A Briton book written with Evaungiles
Was fet, and on this book he swoor anoon
She gilty was, and in the meenë whiles
An hand hym smoot upon the nekkë boon,
That doun he fil atonës as a stoon;
And bothe hise eyën broste out of his face
In sighte of every body in that place.

A voys was herd in general audience,
And seyde, "Thou hast desclaundred, giltëlees,
The doghter of hooly chirche in heigh presence;

Thus hastou doon, and yet holde I my pees."
Of this mervaille agast was al the prees;
As mazëd folk they stoden everichone
For drede of wrechë, save Custance allone.

Greet was the drede, and eek the repentance,
Of hem that hadden wronge suspecioun
Upon this sely, innocent Custance;
And for this miracle, in conclusioun,
And by Custances mediacioun,
The kyng, and many another in that place,
Converted was—thankëd be Cristës grace!

This falsë knyght was slayn for his untrouthe
By juggëment of Alla, hastifly;
And yet Custance hadde of his deeth greet routhe;
And after this Jhesus, of his mercy,
Made Alla wedden ful solempnëly
This hooly mayden, that is so bright and sheene;
And thus hath Crist y-maad Custance a queene.

But who was woful—if I shal nat lye—
Of this weddyng but Donegild and na mo,
The kyngës mooder ful of tirannye?
Hir thoughte hir cursëd hertë brast atwo;
She woldë noght hir sonë had do so.
Hir thoughte a despit that he sholdë take
So strange a creäture unto his make.

Me list nat of the chaf ne of the stree
Maken so long a tale as of the corn.
What sholde I tellen of the roialtee
At mariage, or which cours goth biforn,
Who bloweth in the trumpe, or in an horn?
The fruyt of every tale is for to seye;
They ete and drynke and daunce and synge and pleye.

On hire he gat a knavë childe anon;
And to a bisshop and his constable eke
He took his wyf to kepe whan he is gon
To Scotlondward, his foomen for to seke.
Now faire Custance, that is so humble and meke,
So longe is goon with childë, til that stille
She halt hire chambre, abidyng Cristës wille.

The tyme is come, a knavë child she beer;
Mauricius at the fontstoon they hym calle.
This constable dooth forth come a messageer,
And wroot unto his kyng, that cleped was Alle,
How that this blisful tidyng is bifalle,
And othere tidynges spedeful for to seye.
He taketh the lettre and forth he gooth his weye.

This messager, to doon his avantage,
Unto the kyngës mooder rideth swithe,
And salueth hire ful faire in his langage:
"Madame," quod he, "ye may be glad and blithe
And thanke God an hundred thousand sithe,
My lady queene hath child withouten doute,
To joye and blisse of al this regne aboute.

Lo, heere the lettrës seled of this thyng,
That I moot bere with al the haste I may.
If ye wol aught unto youre sone the kyng,
I am youre servant bothë nyght and day."
Donegild answerde, "As now, at this tyme, nay;
But heere al nyght I wol thou take thy reste.
To-morwë wol I seye thee what me leste."

This messager drank sadly ale and wyn,
And stolen were hise lettrës pryvëly
Out of his box whil he sleep as a swyn,

And countrefeted was ful subtilly
Another lettrë, wroght ful synfully,
Unto the kyng direct of this mateere
Fro his constable, as ye shal after heere.

The lettrë spak, the queene delivered was
Of so horrible a feendly creäture,
That in the castel noon so hardy nas
That any whilë dorstë ther endure.
The mooder was an elf, by aventure
Y-comen, by charmës or by sorcerie,
And every wyght hateth hir compaignye.

Wo was this kyng whan he this lettre had seyn,
But to no wight he tolde his sorwës soore;
But of his owenë hand he wroot agayn:
"Welcome the sonde of Crist for everemoore
To me that am now lernëd in his loore!
Lord, welcome be thy lust and thy plesaunce;
My lust I putte al in thyn ordinaunce.

Kepeth this child, al be it foul or feir,
And eek my wyf unto myn hoom-comynge;
Crist whan hym list may sendë me an heir
Moore agreable than this to my likynge."
This lettre he seleth, pryvëly wepynge,
Which to the messager was takë soone,
And forth he gooth; ther is na moore to doone.

O messager, fulfild of dronkenesse,
Strong is thy breeth, thy lymës faltren ay,
And thou biwreyest allë secreenesse.
Thy mynde is lorn, thou janglest as a jay;
Thy face is turnëd in a newe array.
Ther dronkenesse regneth in any route,
Ther is no conseil hyd, withouten doute.

O Donëgild! I ne have noon Englissh digne
Unto thy malice and thy tirannye,
And therfore to the feend I thee resigne,
Lat hym enditen of thy traitorie!
Fy, mannysh, fy,—O nay, by God, I lye,—
Fy, feendlych spirit, for I dar wel telle,
Thogh thou heerë walke, thy spirit is in helle.

This messager comth fro the kyng agayn,
And at the kyngës moodrës court he lighte;
And she was of this messager ful fayn,
And plesëd hym in al that ever she myghte.
He drank and wel his girdel underpighte;
He slepeth and he snoreth in his gyse
All nyght, unto the sonnë gan aryse.

Eft were hise lettrës stolen everychon
And countrefeted lettrës in this wyse:
"The king comandeth his constable anon,
Up peyne of hangyng, and on heigh juÿse,
That he ne sholdë suffren, in no wyse,
Custance in-with his reawmë for tabyde
Thre dayës and o quarter of a tyde;

But in the samë ship as he hire fond,
Hire and hir yongë sone and al hir geere
He sholdë putte, and croude hire fro the lond,
And chargen hire she never eft coome theere."
O my Custance, wel may thy goost have feere
And slepynge in thy dréem been in penance,
Whan Donëgild cast al this ordinance.

This messager on morwë, whan he wook,
Unto the castel halt the nextë way,
And to the constable he the lettrë took;

And whan that he this pitous lettrë say,
Ful ofte he seyde, "Allas! and weylaway!
Lord Crist," quod he, "how may this world endure?
So ful of synne is many a creäture!

O myghty God, if that it be thy wille,
Sith thou art rightful juge, how may it be
That thou wolt suffren innocentz to spille,
And wikked folk regne in prosperitee?
O goode Custance! Allas, so wo is me
That I moot be thy tormentour or deye
On shamës deeth, ther is noon oother weye."

Wepen bothe yonge and olde in al that place,
Whan that the kyng this cursed lettrë sente;
And Custance, with a deedly palë face,
The ferthë day toward the ship she wente;
But nathëlees she taketh in good entente
The wyl of Crist, and knelynge on the stronde
She seydë, "Lord, ay welcome be thy sonde!

He that me keptë fro the falsë blame,
While I was on the lond amongës yow,
He kan me kepe from harm and eek fro shame
In saltë see, al thogh I se noght how.
As stronge as evere he was he is yet now.
In hym triste I, and in his mooder deere,
That is to me my seyl and eek my steere."

Hir litel child lay wepyng in hir arm,
And knelynge, pitously to hym she seyde,
"Pees, litel sone, I wol do thee noon harm."
With that hir kerchef of hir heed she breyde,
And over hise litel eyën she it leyde;
And in hir arm she lulleth it ful faste,
And into hevene hire eyën up she caste.

"Mooder," quod she, "and maydë, bright Marie,
Sooth is that thurgh wommanës eggëment
Mankyndë was lorn, and damnëd ay to dye,
For which thy child was on a croys y-rent;
Thy blisfûl eyën sawe al his torment;
Thanne is ther no comparison bitwene
Thy wo and any wo man may sustene.

Thow sawe thy child y-slayn bifore thyne eyen,
And yet now lyveth my litel child, *parfay!*
Now, lady bright, to whom alle woful cryen,
Thow glorie of wommanhede, thow fairë may,
Thow haven of refut, brightë sterre of day,
Rewe on my child, that of thy gentillesse
Ruest on every reweful in distresse.

O litel child, allas! what is thy gilt,
That nevere wroghtest synne as yet, *pardee?*
Why wil thyn hardë fader han thee spilt?
O mercy, deerë constable," quod she,
"As lat my litel child dwelle heer with thee;
And if thou darst nat saven hym for blame,
Yet kys hym onës in his fadrës name!"

Ther with she lookëd bakward to the londe,
And seydë, "Farewel, housbonde routhëlees!"
And up she rist, and walketh doun the stronde
Toward the ship—hir folweth al the prees—
And evere she preyeth hire child to hold his pees;
And taketh hir leve, and with an hooly entente
She blesseth hire, and into ship she wente.

Vitaillëd was the ship, it is no drede,
Habundantly for hire ful longë space;
And othere necessaries that sholdë nede

She hadde ynogh, heryed be Goddës grace!
For wynd and weder almighty God purchace,
And brynge hire hoom! I kan no bettrë seye;
But in the see she dryveth forth hir weye.

Part III.

Alla the kyng comth hoom soone after this
Unto his castel of the which I tolde,
And asketh where his wyf and his child is.
The constable gan aboute his hertë colde,
And pleynly al the manere he hym tolde,
As ye han herd—I kan telle it no bettre—
And sheweth the kyng his seel and [eek] his lettre;

And seydë, "Lord, as ye comanded me
Up peyne of deeth, so have I doon certein."
This messager tormented was til he
Mostë biknowe, and tellen plat and pleyn,
Fro nyght to nyght in what place he had leyn;
And thus by wit and sobtil enquerynge
Ymagined was by whom this harm gan sprynge.

The hand was knowë that the lettre wroot,
And all the venym of this cursëd dede;
But in what wisë certeinly I noot.
Theffect is this, that Alla, out of drede,
His mooder slow—that may men pleynly rede—
For that she traitoure was to hire ligeance.
Thus endeth oldë Donegild with meschance.

The sorwe that this Alla nyght and day
Maketh for his wyf, and for his child also,
Ther is no tongë that it tellë may.

But now wol I unto Custancë go,
That fleteth in the see in peyne and wo
Fyve yeer and moore, as likëd Cristes sonde,
Er that hir ship approched unto the londe.

Under an hethen castel attë laste,
Of which the name in my text noght I fynde,
Custance, and eek hir child, the see up caste.
Almyghty God, that saved al mankynde,
Have on Custance and on hir child som mynde,
That fallen is in hethen hand eft-soone,
In point to spille, as I shal telle yow soone.

Doun fro the castel comth ther many a wight
To gauren on this ship, and on Custance;
But, shortly, from the castel on a nyght
The lordës styward,—God geve him meschance!—
A theef, that hadde reneyëd oure creance,
Came into the ship allone, and seyde he sholde
Hir lemman be, wher-so she wolde or nolde.

Wo was this wrecched womman tho bigon;
Hir child cride, and she cridë pitously;
But blisful Marie heelp hire right anon,
For with hir struglyng wel and myghtily
The theef fil over bord al sodeynly,
And in the see he dreyntë for vengeance;
And thus hath Crist unwemmëd kept Custance.

O foulë lust of luxurie, lo, thyn ende!
Nat only that thou feyntest mannës mynde,
But verraily thou wolt his body shende.
Thende of thy werk, or of thy lustes blynde,
Is compleynyng. Hou many oon may men fynde
That noght for werk somtyme, but for thentente
To doon this synne, been outher slayn or shente!

How may this waykë womman han this strengthe
Hire to defende agayn this renegat?
O Golias, unmeasurable of lengthe,
Hou myghtë David makë thee so maat?
So yong and of armure so desolaat,
Hou dorste he looke upon thy dredful face?
Wel may men seen it nas but Goddës grace.

Who gaf Judith corage or hardynesse
To sleen hym, Olofernë, in his tente,
And to deliveren out of wrecchednesse
The peple of God? I seye for this entente,
That right as God spirit of vigour sente
To hem, and savëd hem out of meschance,
So sente he myght and vigour to Custance.

Forth gooth hir ship thurgh out the narwë mouth
Of Jubaltare and Septe, dryvynge alway,
Som tymë West, som tymë North and South,
And som tyme Est, ful many a wery day,
Til Cristës mooder—blessed be she ay!—
Hath shapen, thurgh hir endëlees goodnesse,
To make an ende of al hir hevynesse.

Now lat us stynte of Custance but a throwe,
And speke we of the Romayn emperour,
That out of Surrye hath by lettres knowe
The slaughtre of cristen folk, and dishonour
Doon to his doghter by a fals traytour,
I mene the cursëd wikkëd sowdanesse,
That at the feeste leet sleen both moore and lesse.

For which this emperour hath sent anon
His senatour with roial ordinance,
And othere lordës, God woot many oon,

On Surryens to taken heigh vengeance.
They brennen, sleen, and brynge hem to meschance
Ful many a day, but, shortly, this is thende,
Homward to Rome they shapen hem to wende.

This senatour repaireth with victorie
To Romë-ward, saillynge ful roially,
And mette the ship dryvynge, as seith the storie,
In which Custancë sit ful pitously.
No thyng he knew ne what she was, ne why
She was in swich array; ne she nyl seye
Of hire estaatë, thogh she sholdë deye.

He bryngeth hire to Rome, and to his wyf
He gaf hire, and hir yongë sone also;
And with the senatour she ladde hir lyf.
Thus kan oure lady bryngen out of wo
Woful Custance and many another mo;
And longë tymë dwelled she in that place
In hooly werkës evere, as was hir grace.

The senatourës wyf hir auntë was,
But for all that she knew hire never the moore.
I wol no lenger tarien in this cas,
But to kyng Alla, which I spake of yoore,
That wepeth for his wyf and siketh soore,
I wol retourne, and lete I wol Custance
Under the senatourës governance.

Kyng Alla, which that hadde his mooder slayn,
Upon a day fil in swich repentance,
That, if I shortly tellen shal and playn,
To Rome he comth to receyven his penance,
And putte hym in the popës ordinance

In heigh and logh; and Jhesu Crist bisoghte
Forgeve his wikked werkës that he wroghte.

The fame anon thurghout the toun is born,
How Alla kyng shal comen on pilgrymage,
By herbergeours that wenten hym biforn;
For which the senatour, as was usage,
Rood hym agayns, and many of his lynage,
As wel to shewen his heighe magnificence,
As to doon any kyng a reverence.

Greet cheerë dooth this noble senatour
To kyng Alla, and he to hym also;
Everich of hem dooth oother greet honour;
And so bifel that in a day or two
This senatour is to kyng Alla go
To feste, and, shortly, if I shal nat lye,
Custancës sone wente in his compaignye.

Som men wolde seyn at requeste of Custance
This senatour hath lad this child to feeste;
I may nat tellen every circumstance;
Be as be may, ther was he at the leeste;
But sooth is this, that at his moodrës heeste
Biforn Alla, durynge the metës space,
The child stood, lookynge in the kyngës face.

This Alla kyng hath of this child greet wonder,
And to the senatour he seyde anon,
"Whos is that fairë child, that stondeth yonder?"
"I noot," quod he, "by God and by Seint John!
A mooder he hath, but fader hath he noon,
That I of woot;" but shortly, in a stounde,
He tolde Alla how that this child was founde.

"But God woot," quod this senatour also,
"So vertuous a lyvere in my lyf
Ne saugh I nevere as she, ne herde of mo,
Of worldly wommen, maydë ne of wyf;
I dar wel seyn hir haddë levere a knyf
Thurgh out hir brest, than ben a womman wikke;
There is no man koude brynge hire to that prikke."

Now was this child as lyke unto Custance
As possible is a creäture to be.
This Alla hath the face in remembrance
Of dame Custance, and theron mused he,
If that the childës mooder were aught she
That is his wyf, and pryvëly he sighte,
And spedde hym fro the table that he myghte.

"*Parfay!*" thoghte he, "fantome is in myn heed!
I oghtë deme, of skilful juggëment,
That in the saltë see my wyf is deed."
And afterward he made his argument:
"What woot I, if that Crist have hyder y-sent
My wyf by see, as wel as he hire sente
To my contree fro thennës that she wente?"

And after noon hoom with the senatour
Goth Alla for to seen this wonder chaunce.
This senatour dooth Alla greet honour,
And hastifly he sente after Custaunce;
But trusteth weel hire listë nat to daunce,
Whan that she wistë wherfore was that sonde;
Unnethe upon hir feet she myghtë stonde.

Whan Alla saugh his wyf, faire he hire grette,
And weep, that it was routhë for to see;
For at the firstë look he on hire sette,

He knew wel verraily that it was she;
And she for sorwe as doumb stant as a tree;
So was hir hertë shet in hir distresse
When she remembred his unkyndënesse.

Twyës she swownëd in his owenë sighte.
He weep, and hym excuseth pitously:
"Now God," quod he, "and alle hise halwës brighte,
So wisly on my soul as have mercy,
That of youre harm as giltëlees am I
As is Maurice my sone, so lyk your face;
Ellës the feend me fecche out of this place!"

Long was the sobbyng and the bitter peyne,
Er that hir woful hertës myghtë cesse;
Greet was the pitee for to heere hem pleyne,
Thurgh whichë pleintës gan hir wo encresse.
I pray yow all my labour to relesse;
I may nat tell hir wo until to-morwe,
I am so wery for to speke of sorwe.

But finally, whan that the sothe is wist,
That Alla giltëlees was of hir wo,
I trowe an hundred tymës been they kist;
And swich a blisse is ther bitwix hem two,
That, save the joye that lasteth everemo,
Ther is noon lyk that any creäture
Hath seyn, or shal, whil that the world may dure.

Tho preydë she hir housbonde mekëly,
In relief of hir longë pitous pyne,
That he wolde preye hir fader specially,
That of his magestee he wolde enclyne
To vouchë-sauf som day with hym to dyne.
She preyde hym eek he woldë, by no weye,
Unto hir fader no word of hire seye.

Som men wold seyn how that the child Maurice
Dooth this message unto the emperour;
But, as I gesse, Alla was nat so nyce,
To hym, that was of so sovereyn honour
As he that is of cristen folk the flour,
Sente any child; but it is bet to deeme
He wente hymself, and so it may well seeme.

This emperour hath graunted gentilly
To come to dyner, as he hym bisoughte;
And wel rede I, he lookëd bisily
Upon this child, and on his doghter thoghte.
Alla goth to his in, and, as him oghte,
Arrayëd for this feste in every wise
As ferforth as his konnyng may suffise.

The morwë cam, and Alla gan hym dresse,
And eek his wyf, this emperour to meete;
And forth they ryde in joye and in gladnesse;
And whan she saugh hir fader in the strete,
She lightë doun and falleth hym to feete.
"Fader," quod she, "youre yongë child, Custance,
Is now ful clene out of youre remembrance.

I am youre doghter Custancë," quod she,
"That whilom ye han sent unto Surrye.
It am I, fader, that in the saltë see
Was put allone, and dampnëd for to dye.
Now, goodë fader, mercy, I yow crye!
Sende me namoore unto noon hethënesse,
But thonketh my lord heere of his kyndenesse."

Who kan the pitous joyë tellen al
Bitwixe hem thre, syn they been thus y-mette?
But of my talë make an ende I shal;

The day goth faste, I wol no lenger lette
This gladë folk to dyner they hem sette.
In joye and blisse at mete I lete hem dwelle
A thousand foold wel moore than I kan telle.

This child Maurice was sithen emperour
Maad by the pope, and lyvëd cristenly;
To Cristës chirchë he dide greet honour;
But I lete all his storie passen by;
Of Custance is my talë specially.
In oldë Romane geestës may men fynde
Mauricës lyf, I bere it noght in mynde.

This kyng Alla, whan he his tymë say,
With his Custance, his hooly wyf so sweete,
To Engelond been they come the rightë way,
Wher as they lyve in joye and in quiete;
But litel while it lasteth, I yow heete.
Joye of this world for tyme wol nat abyde,
From day to nyght it changeth as the tyde.

Who lyved evere in swich delit o day
That hym ne moevëd outher conscience,
Or ire, or talent, or som kynnes affray,
Envye, or pride, or passion, or offence?
I ne seye but for this endë this sentence,
That litel while in joye or in plesance
Lasteth the blisse of Alla with Custance;

For Deeth, that taketh of heigh and logh his rente,
Whan passed was a yeer, evene as I gesse,
Out of this world this kyng Alla he hente,
For whom Custance hath ful greet hevynesse.
Now lat us prayen God his soulë blesse!
And dame Custancë, finally to seye,
Toward the toun of Romë goth hir weye.

To Rome is come this hooly creäture,
And fynt hir freendës ther bothe hoole and sounde.
Now is she scapëd al hire aventure,
And whan that she hir fader hath y-founde,
Doun on hir knëës falleth she to grounde;
Wepynge for tendrenesse in hertë blithe,
She heryeth God an hundred thousand sithe.

In vertu and in hooly almus dede
They lyven alle, and nevere asonder wende.
Til deeth departed hem this lyf they lede:
And fareth now weel, my tale is at an ende.
Now Jhesu Crist, that of his myght may sende
Joye after wo, governe us in his grace,
And kepe us allë that been in this place! *Amen.*

NOTES ON "THE PROLOGUE."

1. **soote**: sweet, = *swete* in l. 5, from O.E. (Old English) *swōte*, adv., and *swēte*, adj., respectively; the *ē* in the latter is an *i*-mutation of the original vowel *ō* of the former. Both are adjectives here; hence it is evident that there had been confusion of forms. A double vowel is always long.

In writing the opening lines Chaucer probably had in mind the beginning of Book iv. of Guido delle Colonne's *Historia Trojana*.

6. **heeth**: not used elsewhere by Chaucer than here and in l. 606. The number of "uniques" in *The Prologue* is unusually large: in the whole *Prologue* it is about six times the average of the whole of his works, in the first seven hundred lines the proportion is considerably greater.

7. **croppes**: tops, not crops.

yonge: the final sounded *e* denotes the weak form of the adjective after the definite article.

8. "The difficulty here really resides in the expression 'his halfe cours,' which means what it says—viz., his 'half-course'—and not, as Tyrwhitt unfortunately supposed, 'half his course.' The results of the two explanations are quite different. Taking Chaucer's own expression as it stands, he tells us that, a little past the middle of April, 'the young sun has run his half-course in the Ram.' Turning to fig. 1 [in *The Astrolabe*, ed. SKEAT] we see that, against the month 'Aprilis,' there appears in the circle of zodiacal signs the *latter* half (roughly speaking) of Aries, and the *former* half of Taurus. Thus the sun in April runs a half-course in the Ram and a half-course in the Bull. 'The former of these was completed,' says the poet; which is as much as to say, that *it was past the 11th of April*. The sun had, in fact, only just completed his course through the first of the twelve signs, as the said course was supposed to begin at the vernal equinox. This is why it may well be called 'the yonge sonne.'"—Chaucer's *Astrolabe*, p. xlvii., ed. SKEAT (who has the credit of having solved this difficulty).

y-ronne: O.E. *gerunnen*. Two things are to be noted: (1) *y-* or *i-* in Chaucer represents the O.E. prefix *ge-*; (2) *o* in Chaucer often stands for the sound of short *u* (as in *pull*), as it still does in modern English (*e.g.* son, one, won, wont, nothing, comfort), although the sound has shifted in the meantime. This *o* for *u* is due to the Anglo-Norman scribes, who respelt English in the thirteenth century, and

adopted this device to distinguish *u* from *n*, which were very much alike in the MSS.

12. **thanne**: correlative to *whan* in l. 1.

13. **palmeres**: the difference between palmers and pilgrims was, that the pilgrim had "some dwelling-place, a palmer had none; the pilgrim travelled to some certain place, the palmer to all, and not to any one in particular; the pilgrim might go at his own charge, the palmer must profess wilful poverty; the pilgrim might give over his profession, the palmer must be constant" (BLOUNT).

17. **martir**: Thomas à Becket.

18. **seeke**: Boccaccio's invention of a company fleeing from the plague is not very far from Chaucer's thought of a company returning their thanks, by means of a pilgrimage, for their happy recovery from an epidemic.—TEN BRINK.

20. **Tabard**: "It is the sign of an inn in Southwark by London, within which was the lodging of the Abbot of Hyde by Winchester. This is the hostelry where Chaucer and the other pilgrims met together, and, with Henry Baily their host, accorded about the manner of their journey to Canterbury. And whereas through time it hath been much decayed, it is now by Master J. Preston, with the Abbot's house thereto adjoined, newly repaired, and with convenient rooms much increased, for the receipt of many guests."—SPEGHT'S *Glossary to Chaucer*, 1598.

27. **tŏward**: scan with the accent on the first syllable.

34. **ther as**: to the place that—Canterbury.

37. **resŏun**: accented on the second syllable here, but on the first in l. 274. Words of French origin often retain their original accent in Chaucer, especially those in *-oún*, *-oúr*, *-áge*, *-íre*; but, as in the case of this word, Chaucer's verse also reflects the struggle that was taking place between the original and the Anglicised accent.

40. **whiche**: of what sort.

43. **Knyght**: it was a common thing in this age for knights to seek employment in foreign countries which were at war. "The course of adventures of our knight may be illustrated by those of a real knight of Chaucer's age, who, for anything that appears to the contrary, might have been upon this very pilgrimage." Then follows his epitaph, quoted from Leland's *Itinerary*, stating that Matheu de Gourney had been at the battles of Benamaryn, Crecy, Poitiers, etc., at the siege of Algezir, and several other battles and sieges, in which he nobly gained great praise and honour. "Why Chaucer should have chosen to bring his knight from Alexandria and Lettowe rather than from Crecy and Poitiers, is a problem difficult to resolve, except by supposing that the slightest services against infidels were in those days more honourable than the most splendid victories over Christians."—TYRWHITT. A somewhat similar epitaph is given in Todd's *Illustrations of Chaucer*, p. 227.

Lounsbury thinks Chaucer may have had the Duke of Hereford, afterwards Henry IV., in his mind when describing the Knight. "In his youth he had taken an active part in the operations that went on during the Middle Ages of turning inoffensive heathen into rather

savage Christians. . . . In 1390, at the age of twenty-four, he had fought against the Mohammedans of Barbary. . . . We are told by Thomas of Walsingham that with the help of the Marshal of Prussia he conquered the army of the King of Lettow. . . . No one will pretend indeed that the portrait drawn in *The Prologue* of the Knight—who is specially celebrated as fighting for the Christian faith—can have been designed even remotely as a representation of the deeds of Henry IV. The events in which the former is described as sharing happened before the latter was born. Still it is conceivable that in the portrayal of the character Chaucer may have had in mind the son of his patron." —*Studies in Chaucer*, i. 91-3.

worthy: distinguished, either for rank, wealth, achievements, or character; hence sometimes well-to-do, respectable. Cf. ll. 47, 50, 68, 217, 459.

51. **Alisaundre**: Alexandria in Egypt was won, and immediately after abandoned, in 1365, by Pierre de Lusignan, King of Cyprus, who, according to his epitaph in Froissart, "conquered in battle the cities of Alexandria in Egypt, Tripoli in Syria, Layas in Armenia, Satalia in Turkey, with several other cities and towns, from the enemies of the faith of Jesus Christ."

52. **hadde the bord bigonne**: had been placed at the head of the table—the usual compliment to extraordinary merit. That this is the true explanation is proved by numerous occurrences of the same or a similar phrase, one or two of which are here given, because this passage has been the subject of much discussion.

"And he, which had his prise deserved,
After the kinges owne word,
Was maad beginne a middel bord,"

i.e. was made to sit at the head of the middle table.—*Confessio Amantis*, ed PAULI, viii. 3, 299.

"Thow schelt this dai be priour,
And be-ginne our deis" (*i.e.* daïs) [ll. 2122-3];

and in another text:—

"Palmer, thou semest best to me,
Therfore men shal worshyp the:
Begyn the borde, I the pray" [ll. 1955-7].—*Sir Beues of Hamtoun*, p. 104, E.E.T.S., ed. KÖLBING.

53. **Pruce**: when our military men wanted employment, it was usual for them to go and serve in Pruce, or Prussia, with the knights of the Teutonic order, who were in a state of constant warfare with their heathen neighbours in Lettow (Lithuania), Ruce (Russia), and elsewhere.—TYRWHITT.

56. **Gernade**: Granada.

57. **Algezir**: the city of Algezir, modern Algeciras, on the south coast of Spain, 36° 8′ N., 5° 29′ W., was taken from the Moorish king of Granada in 1344, and among those who came to assist at the siege in 1343 the Earls of Derby and Salisbury are particularly named.

Belmarye: Froissart reckons among the Moorish kingdoms in Africa: "Tunis, Bugia, Morocco, Benmarin, Tremeçen (l. 62)."

58. **Lyeys, Satalye**: Pierre de Lusignan, King of Cyprus, soon after his accession to the throne in 1352, had taken Satalye, the ancient Attalia, modern Adalia, on the south coast of Asia Minor, 36° 55′ N., 30° 47′ E.; and in another expedition about 1367 he had made himself master of the town of Layas in Armenia, modern Ayas. The Knight had therefore seen at least twenty-four years' service: Algezir 1343, Lyeys 1367.

59. **the Grete See**: the Mediterranean; so, frequently, in the Bible; see Ezekiel xlvii. 15, 19, 20.

60. **armee**: armed expedition. Two MSS. have *aryve*, arrival or disembarkation of troops, for which Professor Skeat thinks *armee* is a scribal misreading.

62. **Tramyssene**: modern Tlemçen in Algeria, 34° 52′ N., 1° 18′ W.; see note on l. 57.

65. **Palatye**: Palathia in Anatolia, Asia Minor. Froissart gives an account of several Christian barons in those parts, who kept possession of their lands after the Turkish conquest, but paid tribute.

70. In days when double negatives added force to the expression, Chaucer found it necessary to crowd four of them into two lines to indicate in the strongest possible way the charm of manner which was the chief characteristic of the knightly character, the chivalric courtesy which, while guarding the man's own dignity, respected fully the rights and feelings of the lowest with whom he was brought into personal contact.—LOUNSBURY.

Chaucer had been a soldier himself, and seems to have idealised the profession of arms; at least, it is a noteworthy fact that, while he has one good man among his very miscellaneous assortment of clerics, his soldiers are, almost without exception, fine characters.

71. **no maner wight**: nobody whatever. Note the M.E. (Middle English) use of *maner* with a kind of appositive genitive.

74. **hors**: plural, as in l. 598. Long-stemmed neuters in O.E. remained unchanged in the plural; see *yeer*, l. 82.

75. **wered**: a weak preterite. Modern English has incorrectly made *wear* a strong verb through analogy with such verbs as *bear*.

gypon: short vest, doublet. The student should if possible consult Fairholt's *Costume in England*, which has illustrations of many words used in *The Prologue*.

76. **habergeon**: it was a defense of an inferior description to the hauberk [of which *habergeon* is a diminutive]; but when the introduction of plate-armour in the reign of Edward III. had supplied more convenient and effectual defenses for the legs and thighs, the long skirt of the hauberk became superfluous; from that period the habergeon alone appears to have been worn.—WAY.

78. **his pilgrymage**: the pilgrimage he had vowed if he returned home safe and sound.

81. **crulle, etc.**: as curly as if they had been treated by some curling process. Modern English has transposed the *r*, hence *curl*.

85. **chyvachie**: properly means an expedition on horseback, but is often used generally for any military expedition.

86. **Flaundres, Artoys, Pycardie**: provinces in the north of France. See Gardiner's *Historical Atlas.*

87. **as of so litel space**: considering his short term of service.

88. **lady**: lady's, as in l. 695. Feminine nouns never formed their genitive in *s* in O.E.; hence "Lady Day, Friday," as compared with "Lord's Day, Thursday."

100. For the customs of chivalry see Sir Walter Scott's *Essay on Chivalry.*

101. **Yeman**: as a title of service or office, *yeoman* is used in a statute of Edward III. to denote a servant of the next degree above a *garson* or groom. The title of *yeoman* was given, in a secondary sense, to people of middling rank not in service. The appropriation of the word to signify a small landholder is more modern.—TYRWHITT.

he: Tyrwhitt says this pronoun relates to the Knight, as "Chaucer would never have given the son an attendant when the father had none." This is certainly an error, due to his overlooking the fact that both the Squire and his servant were the Knight's servants, just as the three horses belonged to him (l. 74).

103. **grene**: Lincoln green.

104. **pocok arwes.** Ascham, in his *Toxophilus*, is not complimentary to peacock-feathered arrows: "There is no feather but only of a goose that hath all commodities in it."

109. **not-heed**: not "nut-head," as it has often been explained, but a "closely cropped head," as is proved by numerous occurrences of the verb *nott* = to crop, poll. Shakespeare uses *not-pated* in the same sense in 1 *Henry IV.*, II. iv. 78. *Roundhead* is a later equivalent of them both.

111. **bracér**: an archer's gauntlet. "Takel," "bracer," "bokeler," "bawdryk," "forster," occur nowhere else in Chaucer.

115. **Cristophere**: a figure of St. Christopher, used as a brooch, and worn for good luck. The figure of St. Christopher was looked upon with particular reverence among the middle and lower classes, and was supposed to possess the power of shielding the person who looked on it from hidden dangers.—T. WRIGHT.

116. **bawdryk**: "a belt passing mostly round one side of the neck, and under the opposite arm."

120. **seint Loy**: Saint Eligius. The Carter in *The Friar's Tale* swears by "Seint Loy" (D. 1564), as the patron saint of farriers and horses. "But what," asks Professor Hales in *Folia Literaria*, p. 102 foll., "is his saintship to the Prioress, or she to his saintship? . . . I believe the reference is to the fact that on a certain famous occasion St. Eloy refused to take an oath—firmly declined to swear, . . . and so an oath by Eloy would mean an oath according to his usage—*i.e.* an oath such as he might have uttered or approved—*i.e.* no oath at all. . . . Thus we arrive at what appears to be the real sense of the words—viz., the Prioress never swore at all."

There is a district in Bedford called St. Loye's, and a half-ruined chapel near Exeter commonly known as St. Loy's, showing that this abbreviated form of the name was not uncommon.

121. **madame**: cf. Lyndesay's *Monarchy*, iii. 4663:—

"The seilye Nun wyll thynk gret schame,
Without scho callit be Madame."

124. **fetisly**: excellently; in l. 273 it means "neatly." The words "fetisly," "overlippe" (133), "wastel-breed" (147), "undergrowe" (156), occur nowhere else in Chaucer.

124-6. **Frenssh.** It is very difficult to decide whether or no these lines contain a touch of Chaucer's sly humour. On the one side we have Skeat and Pollard. The former says: "There is nothing to show that Chaucer here speaks slightingly of the French spoken by the Prioress, though this view is commonly adopted by newspaper-writers who know only this one line of Chaucer, and cannot forbear to use it in jest. . . . Chaucer merely states a *fact*—viz., that the Prioress spoke the usual Anglo-French of the English court, of the English law-courts, and of the English ecclesiastics of the higher rank. The poet, however, had been himself in France, and knew precisely the difference between the two dialects; but he had no special reason for thinking *more highly* of the Parisian than of the Anglo-French. He merely states that the French which she spoke so 'fetisly' was, *naturally*, such as was spoken in England. She had never travelled, and was therefore quite satisfied with the French which she had learnt at home. The language of the King of England was quite as good, in the esteem of Chaucer's hearers, as that of the King of France." On the other side Lounsbury calls this "a most extraordinary interpretation of these lines for the sake of wresting them from their received and, it may be added, natural meaning." Chaucer may have had some very good reasons for preferring Parisian to Anglo-French: Parisian French had in the fourteenth century become the language of French literature; Chaucer must have been well aware that, in comparison with that spoken in the Ile de France, English French was an impure, moribund dialect; lastly, he may not have been indifferent to the distinction of having himself travelled in France and elsewhere (see l. 126). The testimony of *The Testament of Love*, even although Chaucer did not write it (as Skeat points out), is at least worth citing: "Certes there ben some that speke their poesy mater in Frenche, of which speche the French men have as good a fantasye, as we have in hearing of French mennes Englyshe." On the whole we incline to side with the much-abused "newspaper-writers."

125. **Stratford-atte-Bowe**: in Middlesex. The Prioress had probably been educated at the Benedictine nunnery there.

127 foll. "The emphasis laid on her manners and deportment is probably due to the fact that her Priory, like that of St. Mary's, Winchester, may have been a finishing school for girls and a residence for gentle ladies." Tyrwhitt pointed out that these lines are a reminiscence of a passage in the *Roman de la Rose*, 13612 foll., which may be thus translated: "And takes good care not to wet her fingers up to the joints in broth, nor to have her lips

anointed with soups or garlic or fat flesh, nor to heap up too many or too large morsels and put them in her mouth. She touches with the tips of her fingers the morsel which she has to moisten with the sauce, and lifts her mouthful warily, so that no drop of the soup or relish or pepper may fall on her breast. And so daintily she contrives to drink as not to sprinkle a drop upon herself. . . . She ought to wipe her lip so well, as not to permit any grease to stay there, at least upon her upper lip." That these were the manners of the time we know, because these directions agree almost literally with those contained in the different mediaeval works, such as *The Babees Book*, written for the purpose of teaching manners at table.

131. **fille** : should fall. The preterite indicative is *fil* ; see l. 845.

133-5. She wiped her upper lip so clean after eating, that no spot of grease was left upon her cup when she drank.

134. **sene** : to be seen, visible, O.E. *gesīene*, an adjective ; *ysene* (l. 592) is the same word with the original prefix. The final *e* is essential. It must be distinguished from the past participle *seen*, seen, which Chaucer would not rhyme with *clene*.

136. **raughte** : reached. At first sight this appears to be a strong verb which has become weak ; in reality it belongs to the same class as "buy, bought, seek, sought, teach, taught," where the original vowel is seen in the preterite, and the vowel of the present has suffered *i*-mutation. Modern English has substituted an incorrect form "reached" for the correct form that we find here ; but they are both alike weak, as may be known from the ending.

146. **of smale houndes** : some small dogs ; exactly the construction of modern French, "*de petits chiens*."

147. **wastel-breed** : "wastel" is modern French *gâteau*, cake. It was, of course, unusual to feed dogs on bread made of cake-flour.

148. To scan this line *she if* may be read as one syllable ; but it is better after *she* to make the caesural pause, at which there was frequently a supernumerary syllable.

149. **men smoot** : the singular verb shows that *men* is the indefinite pronoun, corresponding to O.E. *mon*, Ger. *man*, Fr. *on*, modern English *one*.

152. **greye** : this seems to have been the favourite colour of ladies' eyes in Chaucer's time. The miller's daughter in *The Reeve's Tale* has "eyes grey as glass" (A. 3974). Julia in *Two Gentlemen of Verona* (IV. iv. 197) says :—

> "Her eyes are grey as glass, and so are mine."

157. **fetys** : *feat*, from Latin *factitius*, as *tretys* from *tractitius*. Compare *Tempest*, II. i. 273 :—

> "And look how well my garments sit upon me ;
> Much feater than before."

159. **a peire of bedes gauded al with grene** : a set of beads, of which the greater beads, the gawdies, were of green. Every eleventh bead, or gawdy, stood for a Paternoster, the smaller beads for Ave

Marias. The common number was fifty-five, for fifty Aves and five Paternosters.

161-2. Probably the brooch was in the shape of a capital A, standing for *Amor*, Love or Charity, and was inscribed with the motto taken from Virgil's *Eclogues*, x. 69: "*Omnia vincit amor*" (love overcomes all things).

163. **Another Nonne**: the Prioress herself was the first nun (see l. 118); tales in the series are assigned to the Prioress and to the Second Nun.

164. **Chapeleyne**: the chaplain in the smaller nunneries was often woman.

preestes thre: there is no difficulty in the mere fact of the ladies having three priests in their train; the nunnery of St. Mary, Winchester, had twenty-six priests at the dissolution. But from this point onwards we read of one priest only, the "Nun's Priest," who tells the tale of the cock and the fox.

> "Thanne spak oure Hoost with rude speche and boold,
> And seyde unto the Nonnes Preest anon,
> 'Com neer, thou preest, com hyder, thou Sir John.'"
> (B. 3998—4000.)

Here "there is a notable omission of the character of the Nun, and the two things together point to the possibility that Chaucer may have drawn her character in too strong strokes, and have then suddenly determined to withdraw it, and to substitute a new character at some future time." This is urged by Tyrwhitt, Hales (*Folia Literaria*, 106), and Skeat. Then, it is suggested, "preestes thre" was inserted for the sake of the rime. *One* priest would reduce the number of pilgrims, excluding the Host, to twenty-nine (see l. 24).

165. **a fair for the maistrie**: a fair one above all others, of sovereign price, "excellent good." The Latin *pro magisterio*, and the French *pour la maistrie*, are found in old medical treatises to denote such medicines as we usually call sovereign, excellent above all others. The phrase is used by Robert of Gloucester, l. 11554:—

> "An stede he gan aprikie wel vor the maistrie."—TYRWHITT.

166 **outridere**: cf. *Shipman's Tale*, B. 1252-6:—

> "This noble monk, of which I yow devyse,
> Hath of his abbot, as hym list, licence—
> By cause he was a man of heigh prudence,
> And eek an officer—out for to ryde,
> To seen hir graunges and hire bernes wyde";

which gives the true explanation of the word—an officer of a monastery or abbey, whose duty was to look after the manors belonging thereto.

venerie: hunting; cf. A. 2308. The monks of the middle ages were extremely attached to hunting and field sports; and this was a frequent subject of complaint with the more severe ecclesiastics, and of satire with the laity.—WRIGHT

167. to been an abbot able: able to be an abbot—a very sly hit in view of the following description.

170. gynglen: jingle. It was a universal practice among riders who wished to be thought fashionable to have their horses' bridles hung with bells. Vincent of Beauvais mentions it in connection with the Templars in the thirteenth century. Wyclif, in his *Trilogy*, inveighs against the priests of his time for their "fat horses, and jolly and gay saddles, and bridles ringing by the way."

172. ther as: where.

kepere of the celle: prior of a religious house subordinate to a larger one.

173. The rules of St. Maur and St. Benet or Benedict, who founded the Benedictine order, were the oldest forms of monastic discipline in the Romish Church.

176. space: course. The monk kept up with the times.

177. text: quotation, not necessarily from Scripture. The reference is to the legend of Nimrod, who was reported to have built the Tower of Babel, among other crimes.

a pulled hen: a hen without its feathers—one of the many expressions for a thing of no value. Cf. ll. 182, 652.

179. cloysterles: the reading of the Harleian MS. only; all the others have *reechelees*, reckless. Neither reading is altogether satisfactory. Line 181 is used by the supporters of each reading in proof of its correctness. "*Cloisterless* being a coined word Chaucer goes on to explain it in l. 181." "The only objection to *cloisterless* is that, if it had been the true reading, there would have been no occasion to explain or paraphrase it in l. 181."

182. thilke text: this simile of a fish out of water, in illustration of a monk out of his cloister, is found in many early writings, the earliest being a Greek Life of St. Anthony, attributed to Athanasius, not later than A.D. 373. Chaucer may have taken it from the Life of St. Anthony in the *Legenda Aurea*, from which he took *The Second Nun's Tale*. Wyclif has: "For, as they seyn that groundiden these cloystris, thes men myghten no more dwelle out ther-of than fizs myghte dwelle out of water."

The suggestion for the two lines 181-2 may very well have been given by the following from *Le Testament de Jean de Meun*, though Chaucer has reversed the sense of the passage:—

> "Qui les voldra trouver, si les quiere en leur cloistre . . .
> Car ne prisent le munde la montance d'une oistre."

I.e. whoever wishes to find them, let him seek them in their cloister, for they do not prize the world the value of an oyster.

186. swynken: toil—a strong verb. The noun *swynk* occurs two lines below. Cf. "swinked hedger," *Comus*, 293.

187. Austyn: St. Augustine of Hippo. Cf. Wyclif: "Saint Austin teacheth monks to labour with their hands."

bit: biddeth. Similarly we find *rit* = rideth, ll. 974, 981.

189. prikasour: a hard rider. The following words occurring in

this passage are found nowhere else in Chaucer: "outridere" (166), "gynglen" (170), "reule," *n.* (173), "cloysterles" (179), "waterlees" (180), "prikasour" (189), "y-purfiled" (193), "grys," *n.* (194), "stepe" (201), "stemed," "leed" (202), "bootes" (203, 273), "forpyned" (205), "roost," *n.* (206).

194. **grys**: costly grey fur.

200. **in good poynt**: cf. Fr. *embonpoint*, stoutness.

202. **stemed as a forneys of a leed**: (his eyes) shone like a furnace under a cauldron. Skeat says that a kitchen-copper is still sometimes called a *lead*. For *stemed* cf. Sir T. Wyatt's *Satires*, i. 53:—

"Under a stole she spied two stemyng eyes."

205. **forpyned**: wasted away by torture, the *for* being intensive.

208. The derivation of *wantowne* is noteworthy: the first syllable is an O.E. prefix meaning "not," *un-*; the second syllable is from O.E. *togen*, trained; hence *wanton* means literally "untrained," then "wild," "lively."

209. **lymytour**: a begging friar, licensed to beg within a certain limited district.

210. **ordres foure**: Dominicans, Franciscans, Carmelites, Augustines. The Carmelites, or White Friars, also called "Mary's men," dressed in white over a dark brown tunic, were founded in 1160. The Augustine or Austin Friars, named after St. Augustine of Hippo, dressed in black with a leathern girdle, were founded in 1150. The Jacobins, Dominicans, Black Friars, or Friars Preachers, wore uppermost a black cloak with a hood, and were founded in 1206 by St. Dominick of Castile. The Minorites, Franciscans, or Grey Friars, from the colour of their habit, called Cordeliers in France, were founded in 1209 by St. Francis of Assisi. Wyclif made of their initials the word Caim, the mediaeval spelling of Cain, to whose kin he said they belonged. This makes a useful mnemonic.

212-3. This is less generous than might appear; for it almost certainly refers to young women who had been his concubines.—SKEAT.

215. Scan: "Ful wél | biloved | and fám- | uliér | was hé."

219. **moore**: greater, O.E. *māra*, comparative adjective; *mo*, more, O.E. *mā*, comparative adverb. In M.E. *moore* usually refers to size, *mo* to number; see ll. 101, 544, 808, 849. Here *moore* is a trochaic foot, like *myghte* in l. 320.

220. **licenciat**: a friar licensed by the Pope "to hear confessions, etc., in all places, independently of the local ordinaries." The curate, = parish priest (cf. Fr. *curé*), could not give absolution in all cases.

"Licenciat," "pitaunce" (224), "farsed" (233), "rote" (236), "yeddynges" (237), "lazar" (242, 245), "beggestere" (245), "poraille" (247), "rage," *v.* (257), "cope" (260), "worstede," "semycope" (262), "lipsed," "wantownesse" (264), occur nowhere else in Chaucer.

224. **wiste to**: knew he was sure to.

pitaunce: portion of victuals.

230. **may**: can, like O.E. *mæg*. Cf. Ps. cxxv. 1 in the Prayer-Book version: "Mount Sion which may not be removed," where the A.V. has "cannot."

smerte: impersonal. Notice how many such verbs there are in Chaucer, some of which have been lost in modern English; we have already had "bifil" (19), "thynketh" (37), "semed" (39), "liste" (102); to which may be added "liketh" (777), and others.

232. **men moote**: see note on l. 149.

233. **typet**: hood. The friar made his hood a receptacle for his peddling wares. Cf. Wyclif (modernised): "They become pedlars, bearing knives, purses, pins, and girdles, and spices, and silk, and precious furs for women, and thereto small gentle hounds, to get love of them, and to have many great gifts for little good or naught."

237. No one could equal him in the singing of traditional songs. Cf. the Scotch expression "to bear the gree."

241. **tappestere**: female tapster, barmaid; tapsters were usually women in the middle ages. Here and in the next line *-stere* is a feminine suffix, as it was in O.E., and still is in "spinster." But its restriction to the feminine gender was early lost: so that "songstèr" and "seamster" have even formed feminines "songstress, seamstress." In a few words *-ster* has come to denote something of contempt: *e.g.* youngster, trickster.

242. **lazar**: leper, from Lazarus (Luke xvi. 19-31).

244. **as by his facultee**: considering his ability or dignity, *or* (possibly) in his own estimation.

246. **avaunce**: profit. Elsewhere in Chaucer always transitive.

252. After this line one MS., the Hengwrt, has the two following lines, which are in no other MS. :—

> "And gaf a certeyn fermë for the graunt,
> Noon of his brethren cam ther in his haunt."

I.e. he paid a certain sum for his licence as a limiter, so that none of his brethren infringed his limits. There is nothing to show that these lines are not Chaucer's own, nor that their omission is not his own doing. The sentence runs better without them.

254. **In principio**. "Such is the limiter's saying of *In principio erat verbum* from house to house" (Tyndale), proves that the reference is to the first verse of St. John's Gospel, and not to the first verse of Genesis. See Scott's *Fair Maid of Perth*, chap. iii.

256. **purchas**: proceeds of his begging.

rente: income from fixed property, of which friars had none. The line is imitated from *The Romaunt of the Rose*, 6838 :—

> "My purchas is better than my rent."

258. *Se.* by acting as umpire; see l. 261.

love-dayes. Love-days (*dies amoris*) were days fixed for settling differences by umpire, without having recourse to law or violence. The ecclesiastics seem generally to have had the principal share in

the management of these transactions, which, throughout *The Vision of Piers Ploughman*, appear to be censured as the means of hindering justice and of enriching the clergy.—WRIGHT. See for example Pass. iii., ll. 157-8 :—

"She ledeth þe lawe as hire list and love-dayes maketh,
And doth (*causeth*) men lese (*lose*) þorw (*through*) hire love þat lawe mygte wynne."

260. Scan : "With a thréd- | bare cópe, | as ís | a póvre | scolér."

264. **for his wantownesse** : as a taking freak.

270. **a forked berd.** In Shottesbrooke church, Berkshire, there is a brass of a franklin of the time of Edward III., in which he is represented with a forked beard, which seems to have been the fashionable mode of dressing the beard among the bourgeoisie. The Anglo-Saxons wore forked beards.—WRIGHT.

273. **faire and fetisly** : repeated from l. 124.

276. "He would have the sea kept clear of privateers at all costs." The old subsidy of tonnage and poundage was given to the king *pur la saufgarde et custodie del mer* (for the safeguard and custody of the sea).

277. Middelburgh is still a well-known canal port on the island of Walcheren in Holland, but as a sea-port it has been surpassed by Flushing, on the coast of the same island, the terminus of the Queensborough route to the Continent. The spot where Harwich now stands at the mouth of the Orwell was formerly known as the port of Orwell.

Professor Hales has shown (*Folia Literaria*, p. 100) that the mention of Middelburgh "proves that *The Prologue* must have been written not before 1384 and not later than 1388. In the year 1384 the woolstaple was removed from Calais and established at Middelburgh ; in 1388 it was fixed once more at Calais (see Craik's *History of British Commerce*, i. 123)."

278. **sheeldes** : French crowns, which had a shield on one side ; they were worth 3*s.* 4*d.* each. The merchant understood how to profit by the turns of the money market.

281. "He ordered his affairs in such a ceremonious or lofty manner."

282. **chevyssaunce** : agreement for borrowing money. "Motteleye" (271), "clasped" (273), "chevyssaunce," occur nowhere else in Chaucer.

285. **Oxenford** : Oxford, indicating the probable derivation, "the ford of oxen."

286. **longe y-go** : devoted himself for a long time.

290. **his overeste courtepy** : his uppermost short cloak (of coarse cloth). Besides "overeste," "sobrely" (289), "fithele" (296), "scoleye" (302), occur nowhere else in Chaucer.

292. **office** : secular employment.

293. **hym was levere** : we still say, He would as lief.

297. **philosophre** : note the play upon this word, which is used in the double sense of philosopher and alchemist.

301. Imitated from his own *Troilus and Cressida*, iv. 1174 :—

"And pitously gan for the soule preye."

302. **gaf him, etc.** : gave him the money wherewith to attend high school, university. Note the singular verb with a plural antecedent. We have here an allusion to the common practice of poor scholars in the universities at this period, who wandered about the country begging, to raise money to support them in their studies.

305. **in forme and reverence** : with propriety and modesty.

307. **sownynge in** : tending to, = "sownynge," l. 275.

310. **at the Parvys** : the church porch or portico of St. Paul's, where the lawyers were wont to meet for consultation, as we learn from Fortescue's *De Laudibus Legum Angliae*, chap. 51.—WRIGHT.

"Parvys," "assise" (314), "purchasour" (318), "hoomly," "medlee," *adj.* (328), "girt" (329), occur nowhere else in Chaucer.

315. **pleyn** : full ; in l. 327 it = fully.

319-20. The learned Sergeant was clever enough to untie any entail, and pass the property in estate as fee simple.—KELKE.

323. He could express in proper terms all the cases and decisions.

325. **make a thyng** : draft a document.

koude: could ; so *kouthe*, l. 390, O.E. *cūðe*. The *l* in "could" is intrusive, imitated from "would," "should." Note that in ll. 110, 327, 371, 467, etc., this verb is not an auxiliary, but has the full notional force of "know." This has survived in modern German : *Ich kann Deutsch*, I know German.

329. **barres** : bars, ornaments. Cf. *Romaunt of the Rose*, 1103 :—

"The barres were of gold ful fyne" ;

translating "*Li clou furent d'or esmeré.*"

331. **Frankeleyn** : "a country gentleman, whose estate consisted in free land, and was not subject to feudal services or payments." Fortescue (*De Laudibus Legum Angliae*, chap. 29) describes a franklin as "*Pater familias—magnis ditatus possessionibus*" (enriched with great possessions). He is classed *with* but *after* the *Miles* (knight) and *Armiger* (esquire); and is distinguished from the *Libere tenentes* (freeholders) and *Valecti* (yeomen) ; though, as it should seem, the only real distinction between him and other freeholders consisted in the largeness of his estate.—TYRWHITT.

333. Mediaeval medicine, which followed Galen, recognised four "complexions" or temperaments of men : the sanguine, the choleric, the phlegmatic, the melancholy.

The following words in this description are "uniques" in Chaucer : "sangwyn," *adj.* ("sangwyn," *n.*, 439), "housholdere" (339), "envyned" (342), "snewed" (345), "breem," "luce" (350), "sessiouns" (355), "anlaas," "gipser" (357), "shirreve" (359), "vavasour" (360).

334. **sope in wyn** : bread or cake dipped in wine.

336-8. Cf. Chaucer's own translation of Boetius, *De Consolatione Philosophiae*, iii., Prose 2, 54 : "The whiche delyt only considerede

Epicurus, and juged and establisshed that delyt is the sovereyn good." For Epicurus (341—270 B.C.) see a Classical Dictionary.

340. St. Julian was the patron of hospitality. He was eminent for providing his votaries with good lodgings and accommodation of all sorts. In the title of his legend, in a MS. in the Bodleian, he is called "St. Julian the gode herberjour" (harbourer). Two of the closing lines are :—

"Therfore yet to this day thei (*they*) that over lond wende,
Thei biddeth (*pray*) Seint Julian anon that gode herborw (*shelter*) he hem sende."

341. **after oon**: according to one standard, and that the best.

343. **bake**: baked. Bake = baken, O.E. *bæcan* being a strong verb.

349. **muwe**: derived from Lat. *mutare*, Fr. *muer*; it meant a place where hawks were kept when moulting, and later simply a *mew* or coop, as here.

350. **stuwe**: stew, fish-pond. "To ensure a supply of fish, stew-ponds were attached to the manors, and few monasteries were without them; the moat around the castle was often converted into a fish-pond, and well stored with luce, carp, or tench."—*Our English Homes.*

351. **wo**: this adjectival use of *woe* continued as late as Shakespeare's day; cf. 2 *Henry VI.*, III. ii. 73: "Be woe for me."

but if: unless.

352. **poynaunt**: pungent. Our forefathers were great lovers of "piquant sauce."

353. **table dormant**: as opposed to a *bord* mounted on trestles. "Tables, with a board attached to a frame, were introduced about the time of Chaucer, and, from remaining in the hall, were regarded as indications of a ready hospitality."

356. **tyme**: times. O.E. *tīma*, being a weak noun, had plural *tīman*.

knyght of the shire: "the designation given to the representative in Parliament of an English county." It will be remembered that Chaucer represented Kent in 1386.

357. **anlaas**: a short two-edged knife or dagger usually worn at the girdle, broad at the hilt and tapering to a point. It is probably derived from "hangynge *on a laas*" (l. 392).

gipser: properly a pouch used in hawking, etc., but commonly worn by merchants or with any secular attire.

359. **shirreve**: *reeve* of a *shire*. Modern *sheriff*.

360. **vavasour**: literally "vassal of vassals" (late Lat. *vassus vassorum*); "a tenant by knight's service, who did not hold immediately of the king *in capite*, but of some mesne lord, which excluded him from the dignity of baron by tenure" (STRUTT). Tyrwhitt says: "In this place it should perhaps be understood to mean the whole class of middling landholders."

361. "Haberdasshere," "webbe," "dyere," "tapycer" (362),

"lyveree" (363), "chaped" (366), "geldehalle" (370), occur nowhere else in Chaucer.

363-4. Under the term "livery" was included whatever was dispensed (*delivered*) by the lord to his officials or domestics annually or at certain seasons. . . . The statute 7 Henry IV. expressly permits the adoption of such distinctive dress by fraternities and *les gents de mestere*, the trades of the cities of the realm; and to this prevalent usage Chaucer alludes when he describes five artificers of various callings, who joined the pilgrimage clothed all "in o lyveree of a solempne and greet fraternitee" (guild).—WAY.

365. **apiked**: trimmed. Cf. *Love's Labours Lost*, V. i. 14: "He is too picked, too spruce, too affected."

366. **chaped**: a *chape* was a *cap* of metal at the end of a sheath or scabbard. Cf. *All's Well That Ends Well*, IV. iii. 164: "Monsieur Parolles . . . that had the whole theorie of war in the knot of his scarf, and the practice in the chape of his dagger." In Edward III.'s reign an act was passed prohibiting all tradesman, mechanics, and yeomen, not worth five hundred pounds in goods and chattels, from wearing "any gold or silver upon their girdles, knives, rings, garters, pouches, ribands, chains, bracelets, or seals." Our five burgesses were therefore substantial citizens.

370. **deys**: dais; originally the high table; then, as here, the raised platform at the end of a hall on which the high table was placed. See any college hall at Cambridge or Oxford.

372. **shaply for to been an alderman**: fit to be chosen head of his guild.

373. **catel . . . and rente**: "goods and chattels," property and income.

377. **vigilies**: wakes on the dedication day of the parish church. "It was the manner in times past, upon festival evens, called *vigiliae*, for parishioners to meet in their church-houses or church-yards, and there to have a drinking-fit for the time. Here they used to end many quarrels between neighbour and neighbour. Hither came the wives in comely manner, and they which were of the better sort had their mantles carried with them, as well for show as to keep them from cold at table."—SPEGHT.

379. **for the nones**: for the nonce; see l. 523. The initial *n* of "nonce" is prosthetic, having been taken over from the preceding definite article. Exactly the opposite has occurred in the case of the word "adder," which has lost its initial *n*.

381. **poudre-marchant tart and galyngale**: a tart kind of flavouring powder (twice mentioned in a book of old *Household Ordinances and Receipts*), and the root of sweet cyperus, the botanical name for two varieties of which is *galanga*.

382. **Londoun ale**: London ale was famous as early as the time of Henry III. In 1504 it was higher priced than Kentish ale by five shillings a barrel. In the course of the journey it appears that the Cook loved ale not wisely, but too well: see *The Manciple's Prologue*, II. 1—104.

384. **mortreux**: a stew or broth, in which flesh or fish formed the chief ingredient, and in the preparation of which the ingredients were stamped in a *mortar*—whence it is probable that the name was derived. Interesting information on this and several other matters in *The Prologue* will be found in *The Babees Book*, E.E.T.S., ed. FURNIVALL.

386. **mormal**: cancer or gangrene; Lat. *malum mortuum*. Ben Jonson, in imitation of this passage, has described a cook with an "old mortmal on his skin": *Sad Shepherd*, ii. 2. We shall perhaps agree with Chaucer that we should have preferred the Cook without his mormal.

387. **blankmanger**: minced capon with other ingredients, such as sugar, cream or milk, rice or flour, almonds. This word and "chiknes," "poudre-marchant," "tart," "galyngale," "rooste," *v.* (*p.p.* 147), "mortreux," "mormal," occur nowhere else in Chaucer.

389. **Dertemouthe**: Dartmouth, in South Devon, formerly of much greater importance than now. From this port the English crusaders sailed in 1189.

390. **rouncy**: hack, chiefly used for agricultural work. "Rouncy," "lodemenage" (403), "cryke" (409), occur nowhere else in Chaucer.

391. **faldyng**: a coarse serge cloth, very rough and durable. The Shipman's gown is coloured black in the drawing in the Ellesmere MS. In *The Miller's Tale* (A. 3212) the Clerk of "Oxenford" has

"His presse y-covered with a faldyng reed" (red).

Lowell says of Chaucer: "His ear would never have tolerated the verses of nine syllables, with a strong accent on the first, attributed to him by Mr. Skeat and Mr. Morris. Such verses seem to me simply impossible in the pentameter iambic as Chaucer wrote it." Unfortunately the evidence is simply overwhelming that Chaucer did write a good many such lines. See "Metre" in the Introduction. Nine-syllabled lines will be found in Tennyson's *Lotos-Eaters* and his *Vision of Sin*, but they are introduced regularly or for special effects. Our best poets since Chaucer have rejected the nine-syllabled line *occurring amongst ten-syllabled lines.*

397. **fro Burdeuxward**: on the voyage home from Bordeaux, the centre of the French wine-trade with London.

398. He paid no heed to fastidious, *or* foolish, conscientious scruples. In l. 150 "conscience" meant pity.

400. **by water**: he made them walk the plank, as the English did the French in the naval battle off Sluys, 1340.

403. **herberwe**: harbour; in l. 765 it = inn (Fr. *auberge* is from the same root).

lodemenage: pilotage. "*Loode*-sterre," l. 2059, is from the same root, O.E. *lād*, way.

408. **Gootlond**: Gotland, an island in the Baltic belonging to Sweden. Pollard says Jutland is meant.

Cape of Fynystere: Cape Finisterre, N.W. of Spain.

409. **Britaigne**: Brittany.

410. **Maudelayne:** Magdalene; cf. "maudlin," and Magdalene (pron. *maudlin*) College. Mention has been found in the years 1379 and 1386 of a vessel of this name belonging to Dartmouth.

414. **astronomye:** astrology. A great portion of the medical science of the middle ages depended on astrological and other superstitious observances.

415. **kepte:** tended, observed. We had the noun *keep* in the sense of "heed" in l. 398.

416. According to the astrological hours, by his knowledge of the secret properties of nature. He carefully watched for a favourable star or sign in the ascendant. This passage should be compared with *House of Fame*, 1265-70:—

> "And clerkes eek, which conne wel
> Al this magyke naturel,
> That craftely don hir ententes
> To make, in certeyn ascendentes,
> Images, lo! through which magyk
> To make a man ben hool or syk."

417-8. **fortunen the ascendent of hise ymages:** choose a fortunate ascendant for making images. The "ascendent" is, strictly, that point of the zodiacal circle which was seen to be ascending above the horizon at a given moment—in this instance, the moment for making images; but it was usually extended to include thirty degrees, the length of a zodiacal sign. It was believed that images of men and animals, and even of the zodiacal signs, could be made of certain substances and *at certain times*, and could be so treated as to cause good or evil to a patient, by means of magical and planetary influences. The image of Aries was believed to heal diseases of the head, that of Leo diseases of the kidneys.

420. **hoot, etc.:** the four "humours" or elementary qualities, according to Galen. The mixture of prevalent qualities was supposed to determine the "complexion" or temperament: for example, the sanguine complexion was thought to be hot and moist; see l. 333.

429-34. The authors mentioned here wrote the chief medical textbooks of the middle ages. Chaucer's list is an expansion of one in the *Roman de la Rose*, which contains the names of Hippocrates, Galen, Razis, Avicen, and Constantin.

429. **Esculapius:** Aesculapius. The productions of that particular practitioner it would have been difficult to find in any age of the world. But just as there were alchemical treatises that went under the name of Hermes, so during the middle ages there were medical ones that went under the name of Aesculapius. One of these Chaucer may have had in view.—LOUNSBURY.

430. **Deyscorides:** Dioscorides, a Greek physician of the second century, born in Cilicia. His *Materia Medica* in five books survives.

Rufus: a Greek physician of Ephesus, of the time of Trajan; wrote on anatomy.

431. **Ypocras:** Hippocrates (circ. 480—360 B.C.), a celebrated Greek

physician, considered the father of medicine; some sixty works bearing his name survive. The names of Hippocrates and Galen were nearly always spelt Ypocras and Galienus in the middle ages.

Haly: Hali, Serapion, and Avicen (Ibn Sina) were Arabian physicians and astronomers of the eleventh century. Hali wrote a commentary on Galen. There were three Serapions who wrote on medicine; probably the latest, John, is meant. Avicen, or Avicenna, received the surname of Prince of Physicians. His great work was *The Canon of Medicine.*

Galyen: Galen (A.D. 120—210), the celebrated Greek physician of Marcus Aurelius.

432. **Razis**: Rhazes, a Spanish Arab of the tenth century.

433. **Averrois**: Averroes (Ibn Roschd, 1126-98), the most famous of Arabian philosophers, lived in Spain and Morocco, translated and wrote a commentary on Aristotle, founded a Muhammedan philosophy of religion, and wrote "a sort of medical system" translated intc Latin under the name *Colliget.*

Damascien: Johannes Damascenus, an Arabian physician and theologian of the ninth century.

Constantyn: Constantinus Afer (eleventh century), a native of Carthage, was a Benedictine monk of Monte Cassino; by his writings he helped to found the famous medical school of Salerno. Cf. *Merchant's Tale* (E. 1810-11):—

> "Swiche as the cursed monk, Daun Constantyn,
> Hath writen in his book, *De Coitu.*"

434. **Bernard** Gordonius, contemporary with Chaucer, professor of medicine at Montpellier, wrote several works on the subject.

Gatesden, John, Fellow of Merton College, Oxford, and court physician under Edward II., wrote a treatise on medicine called *Rosa Anglica.*

Gilbertyn: Gilbertus Anglicus (thirteenth century), one of the earliest English writers on medicine.

439. **in sangwyn and in pers**: in blood-red and in bluish-grey. "Praktisour" (422), "drogges" (426), "digestible" (437), "pers" (439, 617), "taffata," "sendal" (440), occur nowhere else in Chaucer.

441. **esy of dispence**: a moderate spender.

442. **pestilence**: an allusion to the Black Death of 1349, or to the pestilences of 1362, 1369, 1376.

443. **for**: because.

cordial: Chaucer's sly hit at the doctor is based upon the fact that gold (*aurum potabile*) was regarded as a sovereign remedy in some cases.

447-8. The west of England, and especially the neighbourhood of Bath, was celebrated, till a comparatively recent period, as the district of cloth-making. Ypres and Ghent were the great clothing-marts on the Continent.—WRIGHT.

450. **offrynge**: the men first and then the women used on certain occasions, especially on Relic Sunday, to go up to the altar with their

offerings of bread and wine. Naturally questions of precedence arose. "Offrynge," "streite," *adv.* (457), "amblere" (469), "y-wimpled" (470), "hipes" (472), occur nowhere else in Chaucer.

454. **ten pound**: that this satire, if exaggerated, was not undeserved will be obvious to any one who examines the fashionable ladies' head-dresses of the period.

460. **chirche dore**: the priest formerly joined the hands of the couple at the church door, and afterwards celebrated mass, of which the newly married couple partook, at the altar.

461. **withouten oother compaignye**: besides other lovers; cf. the common vulgarism "to keep company." This expression, together with some traits of the Wife's character, is borrowed from the *Roman de la Rose*: "*autre companie*," l. 12985.

465. **Boloigne**: Boulogne, whither pilgrims resorted for an image of the Virgin.

466. **in Galice at Seint Jame**: at the shrine of St. James of Compostella, at *Santiago*, in Galicia. This was a great resort of pilgrims in the fourteenth and fifteenth centuries. A huge stone used to be pointed out as the rudderless boat in which the body of St. James the Apostle was carried to Galicia.

Cologne: Cologne, where the bones of the Three Kings, or Wise Men, of the East were believed to be preserved.

468. **gat-tothed**: the question is still unsettled between two explanations of this much-disputed word. Skeat says: "=gat-toothed, meaning gap-toothed, having teeth wide apart or separated from one another. A *gat* is an opening, and is allied to *gate*." He supports this interpretation by a bit of folk-lore: "My teeth were set so far apart; it was a sure sign I should be lucky and travel." On the other hand, there is a good deal to be said for the meaning "goat-toothed," *i.e.* lascivious. See *The Wife's Prologue* (D. 603-4):—

> "Gat-tothed I was, and that bicam me weel,
> I hadde the prente of seïnt Venus seel."

It is objected that O.E. *gāt*, goat, became *goot* in Chaucer; but words often develop differently in compounds, and we find the same vowel-change from *ā* to *ă* in Chaucerian *clad* and *axe* (ask).

472. **foot-mantel**: this appears in the Ellesmere drawing as a blue outer skirt, or riding petticoat, to keep the gown clean.

473. **paire of spores**: in the Ellesmere drawing the Wife is riding astride.

475. **remedies of love**: an allusion to the title and subject of Ovid's *Remedia Amoris*.

476. **daunce**: custom. Taken from *The Romaunt of the Rose*, 4300: "For she knew al the olde daunce."

478. **Persoun**: in this character Chaucer eulogises the industrious secular clergy, with an implied contrast to the lazy, evil lives of the monks.

482. **parisshens**: parishioners. Chaucer's is the original form of the word. Besides this word, which occurs again in l. 488, there are

few "uniques" in this passage; only "ferreste" (494), "chaunteric" (510), "bretherhed" (511).

486. **cursen.** Refusal to pay tithes was punishable with the lesser excommunication.

489. **offryng and . . . substaunce**: voluntary contributions and regular income.

498. The reference is to Matt. v. 19.

503. **if a prest take keep**: if a priest will but pay heed thereto.

507-11. He did not hire out his benefice to a stranger in exchange for the easier life of singing masses for dead men's souls at St. Paul's or of being detained with some fraternity. Note that the force of the negative of l. 507 remains throughout these lines. There were thirty-five such chantries established at St. Paul's, served by fifty-four priests.

514. **mercenarie**: hireling. The Vulgate has *mercenarius* in John x. 12.

517. Not disdainful or repellent in speech. Cf. *Reeve's Tale* (A. 3964):—

> "She was as digne as water in a dich."

518. Scan "déscreet."

526. **spiced**: seasoned, over-scrupulous, corrupt. Skeat has pointed out that the fees prepaid to judges were called "espices" (*spices*); hence "a 'spiced' judge, who would have a 'spiced' conscience, was scrupulous and exact because he had been prepaid, and was inaccessible to any but large bribes."

536. Cf. *Piers Plowman*, B-text, v. 552-3:—

> "I dyke and I delve, I do þat treuthe hoteth (*commands*);
> Some tyme I sowe, and some tyme I thresche."

541. **mere**: only poor people rode upon a mare in the middle ages. "Swynkere" (531), "tabard" (541), occur nowhere else in Chaucer.

547. **that proved wel**: *sc.* to be true.

548. **ram**: the usual prize at wrestling matches. Matthew Paris mentions a wrestling match at Westminster in 1222, at which a ram was the prize. Cf. *Tale of Sir Thopas* (B. 1930-1):—

> "Of wrastlyng was ther noon his peer,
> Ther any ram shal stonde."

549. **a thikke knarre**: a thick knot—*i.e.* a thickly knotted, muscular fellow. Skeat points out that in the nine lines 549-57 *toft* is the only word of French origin. "Knarre," "harre" (550), "werte" (555), "goliardeys" (560), "tollen" (562), are peculiar to this passage.

550. **heve of harre**: heave off its hinges.

560. **goliardeys**: ribald buffoon. The suggested connection of this word with Walter Map's Golias—the mediaeval spelling of Goliath, as we see in *The Man of Law's Tale* (B. 934)—is misleading. In several authors of the thirteenth century, the "goliardi" are classed with the jesters and buffoons; they "composed or recited satirical parodies

and coarse verses and epigrams for the amusement of the rich." Early Italian writing in burlesque is known as *la goliardica.*

561. **that**: his prating and jesting.

562. **tollen thries**: take three times the toll due, which amounted to one-twentieth or one-twenty-fourth of the corn ground, according to the power of the stream. Millers enjoyed a peculiar reputation for dishonesty during the middle ages.

563. **a thombe of gold**: alluding to the proverb, "An honest miller has a golden thumb." It is explained, on the authority of Mr. Constable, the Royal Academician, "that a miller's thumb acquires a peculiar shape by continually feeling samples of corn while it is being ground; and that such a thumb is called golden, with reference to the profit that is the reward of the experienced miller's skill." It is now open to any one to explain this explanation.

Of course the obvious meaning is, that there are no honest millers, and who can resist the belief that this is how Chaucer read it?

Syllogism: An honest miller has a thumb of gold.
This miller had a thumb of gold.
"Argal" (in spite of the undistributed middle): He was an honest miller—*as millers go.*

565. **A baggepipe** was a very popular instrument of music in the middle ages, and figures in the illuminated MSS. of various countries. Among other complaints of the Canterbury pilgrims made before the archbishop in 1407, it was said: "and some other pilgrims will have with them bagpipes."—William of Thorpe in Arber's *English Garner*, vi. 84.

567. **Maunciple . . . of a temple**: manciple (purchaser of provisions) of an inn of court. Cf. the Inner and Middle Temple in London. "Manciple" is still in use.

568. Scan "achátours." This word and "taille" (570) are not found elsewhere in Chaucer.

570. **by taille**: on credit; lit. by tally, a stick on which the debt was scored, and of which the purchaser had a duplicate. Cf. Wyclif (modernised): "Lords take poor men's goods and pay not therefor but white sticks."

581. To make his own property sufficient income.

586. **sette hir aller cappe**: befooled, outwitted them all; *hir aller*, genitive plural, "of them all."

601. **syn that**: since. Just as "sithen" gave "syn" (still the Scotch form), so "sithence" (from O.E. *siððan*, with genitive suffix) gave modern "since."

602. **brynge hym in arrerage**: prove him a defaulter. In this character, "doked" (590), "gerner," "bynne" (593), "yeldynge" (596), "neet," *n.*, "dayerye" (597), "pultrye" (598), "arrerage" (602), "riche," *adv.*, "a-stored" (609), "wrighte" (614), "surcote" (617), "hyndreste" (622), are unique occurrences. It is interesting

to remark how the proportion of these "uniques" to the number of lines varies with the character of Chaucer's descriptions.

604. **that . . . his** : whose ; and again in l. 2710 : a common construction in O.E.

605. **the deeth** : the plague, or the Black Death; see note on l. 442.

611. **to geve and lene** : by giving and lending.

616. **Scot** : the name given to the horse of the Reeve (who lived at Bawdeswell in Norfolk) is a curious instance of Chaucer's accuracy ; for to this day there is scarcely a farm in Norfolk or Suffolk in which one of the horses is not called Scot.—BELL'S *Chaucer*.

621. **tukked . . . aboute** : with his long coat tucked up under his girdle.

623. **Somonour** : apparitor, or summoner of offenders before the ecclesiastical courts, which tried all matrimonial and testamentary causes, and had disciplinary powers for the punishment of immorality.

624. **cherubynnes** : of course cherubin is strictly a plural form, but as the plural was popularly much better known than the singular (*e.g.* in the *Te Deum*), the Romanic forms were all fashioned on *cherubin*. Cherubs were generally painted red and seraphs blue.

625. **sawcefleem** : having a pimpled face, supposed to be due to excess of salt phlegm (*salsum phlegma*). Tyrwhitt makes two apposite quotations from the *Thousand Notable Things* : "A sawsfleame or red pimpled face is helped with this medicine following" —two of the ingredients are quicksilver and brimstone (see l. 629). In another place, oil of tartar (see l. 630) is said "to take away cleane all spots, freckles, and filthy wheales." The following, from Udall, is amusing : "Little pimples or pushes, soche as, of cholere and salse flegme, budden out in the noses and faces of many persones, and are called the Saphires and Rubies of the Taverne."

630. **oille of tartre** : cream of tartar, potassium bitartrate.

632. **whelkes**. Cf. *Henry V.*, III. vi. 107-9 : "One Bardolph, if your majesty know the man : his face is all bubukles, and whelks, and knobs, and flames o' fire." The list of words peculiar to this character is: "fyr-reed" (624), "sawcefleem" (625), "scaled" (627), "ceruce" (630), "oynement" (631), "whelkes" (632), "knobbes" (633), "garleek," "oynons" (634), "harlot" (647), "girles" (664).

635. See Prov. xxiii. 31.

643. **Watte** : Wat, Walter.

646. **Questio quid juris** : question, what of law? The question is, what is the law on this point?

647. **harlot** : fellow, rascal ; originally merely a young man or woman.

650. **good felawe** : boon companion. Lines 649-52 illustrate the abuses to which the system lent itself : the Summoner was a petty tyrant ; while he would wink at the immorality of a friend, he would also privately plunder a fool.

655. **in swich caas** : if he were leading an evil life.

656-8. He could escape other punishment, including the curse, by payment of a sufficient sum of money.

662. **Significavit**: usually the first word of the writ *de excommunicato capiendo*, for imprisoning an excommunicated person.

663. **daunger**: jurisdiction; within the reach or control of his office (in accordance with its derivation from late Lat. *dominiarium*). Cf. *Merchant of Venice*, IV. i. 180:—

"You stand within his danger, do you not?"

664. **yonge girles**: young people of both sexes. "Knave gerlys," male children, occurs in *The Coventry Mysteries*, p. 181, and in *Piers Plowman* the sons of Lot are "gerles."

667. **ale-stake**: the ale-stake, which was not a maypole, projected horizontally from a tavern not more than seven feet over the roadway, and bore either a "bush" of ivy-leaves, or a "garland" (l. 666) of hoops with ribbons or flowers intertwined.

670. **Rouncivale**: as the Pardoner is an Englishman, the reference must be, not to the parent Roncevaux in Navarre, but to its "cell" (see note on l. 172), the hospital of the Blessed Mary of Rouncyvalle in Charing, London.

672. **com hider, etc.**: probably the beginning or refrain of some popular song.

673. **bar to hym a stif burdoun**: put in a strong bass. Cf. the harmonium and organ stop, "bourdon."

685. **vernycle**: *veronicula* (a diminutive of Veronica), a copy in miniature of the picture of Christ which is supposed to have been miraculously imprinted upon a handkerchief of the supposed saint Veronica, preserved in the church of St. Peter at Rome. The legend was invented to explain the name, but on the basis of a false etymology. In Chaucer's time it was customary to make pilgrimages to Rome for the express purpose of seeing this portrait.

699. **of latoun ful of stones**: of latten, set with (imitation) precious stones. "Latten, a fine kind of brass or bronze, used in the middle ages for crosses, candlesticks, etc."—WEBSTER.

702. **upon lond**: in the country. Trevisa calls country people "uplondish men." "This line gave John Heywood the cue for his *Merry Play between the Pardoner, the Friar, the Curate, and Neighbour Pratt*, where the Pardoner's list of relics is borrowed from Chaucer's."

710. The words peculiar to this passage are: "strike," "flex" (676), "ounces" (677), "trussed" (681), "glarynge" (684), "vernycle" (685), "pilwe-beer" (694), "gobet" (696), "ecclesiaste" (708), "offertorie" (710).

734. **al**: although; again 744.

738. He must say one word as well as another.

741-2. It is not an unfair inference from this passage that Chaucer could not read Greek himself, as was almost certainly the case. "That was probably in the power of extremely few men in Western Europe in the fourteenth century." Chaucer took it either

from the *Roman de la Rose*, from which this whole apology is borrowed, or from his own translation of Boetius, wherein it runs: "Thou hast lerned by the sentence of Plato, that nedes the wordes moten be cosines to the thinges of which they speken." In *The Manciple's Tale* we find (D. 207-8) :—

> "The wise Plato seith, as ye may rede,
> 'The word moot nede accorde with the dede.'"

751. **Oure Hooste** "represents most perfectly the magnanimous toleration, the serene benevolence, the easy and humane disposition, which lend such a refreshing effect to Chaucer's magnificent poem." The "Host of the Garter Inn" in *The Merry Wives of Windsor* is thought to have come of the same stock.

752. **marchal in an halle** : whose duty it was to observe precedence of rank and preserve order.

754. **Chepe** : Cheapside, then occupied by the wealthiest citizens.

772. **shapen yow** : are preparing ; see l. 809.

781. **fader** : uninflected genitive, as in O.E.

785. **make it wys** : make it a matter of wisdom or deliberation, deliberate about it.

810. **swore** : supply "we"; cf. l. 1755.

817. **in heigh and lough** : in all respects ; imitated from late Lat. *in alto et basso*.

823. **oure aller cok** : chanticleer for us all, lit. cock of us all.

825. **paas** : at a foot-pace ; see also A. 2217, 2897.

826. **the waterynge of Seint Thomas** was a brook at the second milestone on the Canterbury road.

828. **leste** : a Kentish form, S. *luste*, N. *liste* (l. 102). Living in London, on the boundary-line of at least three dialects, Chaucer allowed himself a certain licence for the sake of rime.

832. As I hope never to drink anything but wine or ale. Imprecations of this kind are common in M.E.

844. **aventure, or sort, or cas** : may be distinguished as "hap" (3), "mishap" (1), or "destiny" (2).

NOTES ON
"THE MAN OF LAW'S TALE."
(Group B. 1—1162.)

The meaning of single words is not, as a rule, given in the Notes, but must be sought in the Glossary.

The reader would be well advised to study the character of the Man of Law in the Prologue to the *Canterbury Tales*, ll. 309-30, and perhaps to commit it to memory. He will then be in a position to decide to what extent the Story of Constance is suited to the character of the narrator, and to observe characteristic lawyer-like traits in the manner of telling it.

> "Discreet he was, and of greet reverence;
> He semëd swich, hise wordës weren so wise.
> Justice he was ful often in assise" (A. 312-14)—

these lines convey no slight suggestion, both of the exalted station of the "Sergeant," and of the portentously solemn, almost judicial air with which he told his story, as might indeed be inferred from the "wise saws" and moral reflections with which it is interlarded. In the same passage Chaucer cannot refrain from one of his inimitably sly hits at the legal fussiness and finicalness that we know so well:—

> "Nowher so bisy a man as he ther nas,
> And yet he semëd bisier than he was" (A. 321-2).

But the "Sergeant of the Lawe" was a great man in those days. They were the Judges of England; and were chosen only from among the most opulent, as well as most learned members of the profession. All the more significant of the customs of those times are the terms on which he associated during the pilgrimage with men of very different caste.

As is shown in the Introduction, § 2, "The Canterbury Tales," we suppose the pilgrims to have slept at Dartford on the first night of the pilgrimage, and to be now starting on the second stage of the journey in the hope of reaching Rochester at night. All this is, of course, not certain. The last allusion to time was in the *Reeve's Prologue* (A. 3906-7), when it was still only 7.30 a.m. on the first day, and it is therefore by no means impossible that we are still in the morning of the first day of the pilgrimage: in fact, it is certainly

far more difficult to get all that precedes the *Reeve's Prologue* (including two long complete tales) in before half-past seven, than to get the remainder of Group A in between half-past seven and ten o'clock in the morning. But, on the other hand, the *Cook's Tale*, which immediately precedes ours, is a mere fragment. Moreover, the numerous gaps in the series of tales, the incomplete state of the whole, and the uncertainty as to the exact order in which the tales were meant to be told, show the unwisdom of being ultra-logical in this, as in all other questions, and may make us well content with the convenient and probable arrangement set forth in the Introduction.

1. **saugh**, saw; O.E. *seah*. In this one passage we find the spellings *saugh*, *sauh*, *sauhe*, *sawh*, *segh*, in the different MSS. Elsewhere we find also *seigh*, *sey*, *say*, *sy*, *saw*. It is impossible to suppose that all these forms represent one invariable pronunciation. But one pronunciation that is determined for us by some of the passages where the word occurs in the rime,—riming, for example, with *lay*, *may*, *array*,—is *sey* (*say*), and this we may adopt here, and wherever the word occurs out of the rime.

2. **ark . . . day**. "Day artificial, from the sonne arysing til hit go to reste"—Chaucer's *Treatise on the Astrolabe*, ii. 7 (ed. Skeat)—as distinguished from the natural day of twenty-four hours. The *arc* would thus be the part of the horizon-circle between the points of sunrise and sunset.

ronne : run. See note on A. 8. In the Introduction, p. 24, will be found a collection of final *es* from this tale, arranged according to their etymological value.

3-14. The true explanation of this passage is due to Mr. A. E. Brae, who first published it in May 1851, and reprinted it at p. 68 of his edition of Chaucer's *Treatise on the Astrolabe*. . . . The day meant is not the 28th of April, as in the Ellesmere MS., nor the 13th of April, as in the Harleian MS., but the 18th, as in the Hengwrt MS. and most others. It is easily seen that *xviii* may be corrupted into *xxviii* by prefixing *x*, or into *xiii* by the omission of *v* ; this may account for the variations.

The key to the whole matter is given by a passage in Chaucer's *Astrolabe*, ii. 29, where it is clear that Chaucer (who, however, merely translates from Messahala) actually confuses the hour-angle with the azimuthal arc; that is, he considered it correct to find the hour of the day by noting *the point of the horizon* over which the sun appears to stand, and supposing this point to advance, with a *uniform*, not a *variable* motion. The Host's method of proceeding was this : Wanting to know the hour, he observed how far the sun had moved southward along the horizon since it rose, and saw that it had gone more than half-way from the point of sunrise to the exact southern point. The 18th of April in Chaucer's time answers to the 26th of April at present.—Skeat.

The fourth part of the "artificial day" at that time of year would

have elapsed at about half-past eight. But the Host's "fourth part" was the time taken by the sun in traversing a quarter of the distance between the point of sunrise and the point of sunset *on the horizon*, and it must be obvious that the sun takes much longer to traverse the first and last fourths of this distance than is occupied in traversing the two middle fourths. (If the student has any difficulty in realising this, let him place a door in a narrow passage half-way open, and see how much farther the edge of the door is from one wall than the other; that is to say, if the door is opened wide at an even speed, in half the time it will not have covered nearly half the distance between the two walls.) A "fourth part" of the horizontal distance between the points of sunrise and sunset would have been traversed at this time of year, according to Mr. Brae's calculation, at *twenty minutes past nine*. With this explanation we continue Professor Skeat's note.

This makes Chaucer's "half an hour and more" to stand for *half an hour and ten minutes*: an extremely neat result. But this we can check again by help of the host's *other* observation. He *also* took note that the lengths of a shadow and its object were equal, whence the sun's altitude must have been 45 degrees. Even a globe will show that the sun's altitude, when in the 6th degree of Taurus [as it was at that date], and at ten o'clock in the morning, is somewhere about 45 or 46 degrees. But Mr. Brae has calculated it exactly, and his result is that the sun attained its altitude of 45 degrees at *two minutes to ten* exactly. This is even a closer approximation than we might expect, and leaves no doubt about the right date being the *eighteenth* of April.—SKEAT.

5. **eightetethe**: the MSS. (but see the beginning of the last note) have "xviijthe," "xviije," "xviij." The full form in the text is found in "Robert of Gloucester," circ. 1300, and is the lineal descendant of O.E. *eahtatēoðа*.

8. **as**: this (in modern style) redundant "as" is frequent in Chaucer. Cp. "as in that latitude," l. 13; "wher as" = where, ll. 647, 1131; l. 740, and many other passages.

10. **wit**: knowledge; hence "took his wit" = concluded.

11. **clere and brighte**: clearly and brightly. Both the final *es* have adverbial force, but the first is elided before a vowel.

12. **clombe**: climbed. Originally, as here, a strong verb. A comparison of the principal parts of strong verbs in O.E. and in Chaucer is valuable for tracing and remembering the sound-changes that had taken place in the interval, and for that reason they are occasionally given in our notes:—

O.E.	climban	clọmb	clumbon	clumben
Chaucer.	clȳmbe(n)	clēmb	clomben	clombe(n).

It must be remembered that in the last two parts *o* has the sound of modern *u* in *put*. See note on A. 8.

13. **latitude**: cp. Chaucer's *Treatise on the Astrolabe*, Prologue (addressed to "litell Lowis, my sone"): "ther-for have I geven

thee a suffisaunt Astrolabie as for oure orizonte, compowned after the latitude of Oxenford."

16. **Lordynges**: the usual M.E. equivalent of "sirs," as here, though in at least one passage in Langland it has a contemptuous meaning. "Lordinges and levedis" = our "ladies and gentlemen."

warne: a good instance of the license of eliding an etymological final *e*; cp. "I recchë," l. 94. Chaucer, however, sins in excellent company. Mr. A. J. Ellis compares the similar license taken by Goethe and other German poets in using *heut'* for *heute*, etc. But Chaucer, if he had only known it, had the highest English classical authority for the license in the O.E. poem *Beowulf*, where the MS. twice has *Wēn ic* for *Wēne ic* (ll. 338, 442).

19. **leseth**: the regular form of the plural imperative in Chaucer; cp. l. 37.

as ferforth as ye may: "as far as you can help it."

20-4. Imitated from the *Roman de la Rose*, ll. 369-71 and 383-4, which in the translation attributed to Chaucer run :—

> "The tyme, that passeth night and day,
> And restelees travayleth ay,
> And steleth from us so prively . . .
> As water that down renneth ay,
> But never drope retourne may."

21. **what** = the "what thurgh" of the next line, modern "what with." Scan :—

"And sté | leth fróm us,— | what prý | velý | slepýng | e."

25-8. Although ll. 27-8 purport to be a direct quotation from Seneca, no passage exactly corresponding to this is known in his writings. The opening of his first epistle bears a certain general resemblance to it; and Seneca wrote a treatise *De Brevitate Temporis*. This is quite of a piece with Chaucer's other references to Seneca, whom he mentions nine times in the *Canterbury Tales* (not once in his other writings) and cites as an authority, whereas it is more than probable that he possessed a much slighter acquaintance with his works than with those of some men whom he rarely or never names. It was very "bad form" in the Middle Ages not to be an admirer of Seneca; Chaucer therefore made his acquaintance, and would seem, very literally, to have made the most of it.

30. **Malkynes maydenhede** was evidently a proverbial expression, for we find in *Piers Plowman* :—

> "Ye ne have na more meryte · in masse ne in houres
> Than Malkyn of hire maydenhode · that no man desireth"
> (B. i. 181-2).

"Malkyn" occurs as the name of a servant girl in the Nun's Priest's Tale (B. 4574), and in the well-known passage in *Coriolanus* it is used as a common noun :—

> "The kitchen malkin pins
> Her richest lockram 'bout her reechy neck,
> Clambering the walls to eye him" (ii. 1. 224-6).

It is a diminutive of *Maud*.

32 **mowlen**: grow mouldy. From the past participle of this verb, *mowled* (A. 3870), says Skeat, we have made the modern English "mouldy," adding *y* by confusion with the adjective formed from *mould*, the ground.

33. **so have ye blis**: so may you have bliss, as you hope to obtain bliss: a very common form of expression.

34. **forward**: agreement, bargain; the original agreement was that every pilgrim should tell two tales on each journey when the Host called upon him; see A. 790—806, 817-18, 829-34; also Introduction, pp. 9, 10.

35. **been submytted**: have agreed. This illustrates the common usage of expressing the perfect of an intransitive verb by the verb *be* and the past participle.—MORRIS. Cp. Fr. *nous sommes convenus*. We have already had *was clombe* in l. 12.

38. **atte**: at the. A similar agglutination is seen in O.E. *ðætte* < *ðæt ðe*, with the same assimilation of consonants as here. Agglutination, with simplification of consonants, is seen in *artow*, l. 102, *seistow*, l. 110, and with simplification of vowels in *thestaat*, l. 128, *themperoures*, l. 151.

39. Tyrwhitt reads *de par dieux jeo assente*. The lawyer is thus made characteristically to use the law terms in French, which was then the language of the courts, though a statute, passed 36 Edward III., enacted that all pleas should be pleaded in English. This was not, however, generally enforced, even in the time of Sir John Fortescue, a hundred years later.—JEPHSON. Against this reading it is urged that Chaucer uses *depardieux* in three other passages, in one of them (*Troilus* ii. 1058) followed by "I assente." *Depardieux* is from O.Fr. *de part Dieux*, and means "in God's name."

41. **Biheste is dette**: a proverb found also in Hoccleve, and, in the form "Promise is debt," in the morality *Everyman*, of about 1475.

43. **man**: one. Chaucer also uses *men* in the same sense; see A. 149 and note.

45. **Thus wole oure text**: "this is what our text says." The word *text* suggests that ll. 43-4 are a quotation, probably a versified proverb. The lawyer must have an authority.

47. **But**: the reading of three inferior MSS.; all the best MSS. have *that*, which is very likely what Chaucer wrote, although strict grammar would then require a following negative. The meaning is: "I can tell no tale which Chaucer has not already told." See note on l. 96.

47-8. **though . . . craftily**: "though he has but little cleverness in metre and in skilful riming." *Kan* is a full notional verb here (see note on *koude*, A. 325), whereas it is an auxiliary in ll. 46, 49.

54. **made of mencioun**: made mention of.

55. **hise Epistelles**: the *Heroides sive Epistolae*; see note on l. 61.

57. **made of Ceys and Alcione**: wrote a poem on Ceyx and Alcyone (see *Classical Dictionary*, or *Ovid's Metamorphoses* xi.).

The story of Ceyx and Alcyone takes up ll. 62—220 of Chaucer's

Book of the Duchess, written in 1369 on the death of Blanche, the first wife of John of Gaunt, and when therefore Chaucer (if born about 1340) was in his thirtieth year. But of course there is no certainty that the *Book of the Duchess* is referred to here; on the whole, it seems more likely that "Ceyx and Alcyone" was once a separate poem, which Chaucer, *more suo*, abandoned, and afterwards "used up" in the proem of a later work.

59. **Thise**, plural, is always monosyllabic in Chaucer.

eke: the final syllabic *e* is certain, being essential for the rime, but it is unetymological; O.E. *ēac*. Chaucer uses both *eek* and *eke*.

60. **volume**: here, and in *richesse* (l. 107), the final *e* is elided because they are foreign words accented on the first syllable. Elsewhere we find *richéssë*, *volúmë*.

61. **The Seintes Legende of Cupide**: the Legend of Cupid's Saints—*i.e.*, the poet's *Legend of Good Women*.

This name is one example of the way in which Chaucer entered into the spirit of the heathen pantheism, as a real form of religion. He considers these persons, who suffered for love, to have been saints and martyrs for Cupid, just as Peter and Paul and Cyprian were martyrs for Christ.—BELL. We quote this, since Professor Skeat quotes it without controverting it and therefore with approval. Everything depends on one's estimate of Chaucer. To us it is nonsense. Chaucer was simply adopting for the nonce the language of the courts of love, just as he had formerly given the lie to his own development in writing the *Legend* at the behest of Queen Anne of Bohemia.

According to Lydgate (*Prologue to Boccace*), the number was to have been *nineteen*; and perhaps the *Legend* itself affords some ground for this number (*see* l. 283). But this number was probably never completed, and the last story of Hypermnestra is seemingly unfinished. . . . In this passage the Man of Law omits two ladies —viz., Cleopatra and Philomela—whose histories are in the *Legend*; and he enumerates eight others of whom there are no histories in the *Legend* as we have it at present. Are we to suppose that they have been lost?—TYRWHITT.

The answer to Tyrwhitt's question is: "No; they were never written." But then comes the further question: "How explain the discrepancy between the poet's actual performance and this *subsequent* account of it by himself?" The probable explanation is twofold: (1) Relying on his memory, he includes in his list the names of eight of the ten ladies whose legends he had written—Lucretia, Thisbe, Dido, Phyllis, Ariadne, Hypsipyle, Medea, and Hypermnestra—forgetting Cleopatra and Philomela; and mentions eight others whom he had intended to include if he had ever completed the work—Deianira, Hermione, Hero, Helen, Briseis, Laodamia, Penelope, and Alcestis. (2) Chaucer may have been thinking of the stories in Ovid's *Heroides*, which he had mentioned in l. 35, and which include thirteen of the sixteen names given here.

One other question has been mooted in connection with this

important passage—was Chaucer still engaged upon the *Legend of Good Women*? It had been imposed upon him as a yearly penance :—

> "Thou shalt, whyl that thou livest, *yeer by yere*,
> The moste party of thy tyme spende
> In making of a glorious Legende
> Of Gode Wommen" (B-Prol. 481-4).

And Professor Lounsbury finds support for this supposition in the reference to Medea in ll. 72-3 : "It is her cruelty in the treatment of her children that is in the poet's thoughts; but not even an allusion to this tragedy appears in the story as told in the *Legend of Good Women*. It would, accordingly, be in full consonance with all the known facts to assume that when Chaucer wrote the prologue to the *Man of Law's Tale* he had not written the account of Medea which has come down to us; and that when it was written it came to be something different from what he had purposed to make it originally." There is one fatal objection to this supposition, which was glanced at at the beginning of this note. The writing of the *Legend* had been a task, and an uncongenial one. Lounsbury admits that "it had lost its interest for the poet long before it had reached even so much of a conclusion as it now possesses." It would have been *impossible* for Chaucer, who is above everything the poet of nature, human nature and real life, to have returned from the writing of even such a passage as these first hundred lines of Group B to the composition of any more "legends."

63. **Babilan**, Babylonian; **Enee** (64), Aeneas; **Demophon** (65), Demophoon; **Leandre** (69), Leander. The equivalents of the other proper names were given in the last note.

64. **swerd** : by metonymy for "death by the sword." Cp. Chaucer's 'Legend of Dido' (*Legend* 1351) :

> "And with his [Aeneas's] swerd she roof her to the herte."

One MS. has *sorwe*.

for : because of. Cp. ll. 65, 69, 74.

65. **tree** : if Chaucer is thinking of his own 'Legend of Phyllis,' the reference must be to the death of the heroine by hanging herself :

> "She was her owne deeth right with a corde" (l. 2485).

Otherwise, the reference is to the metamorphosis of Phyllis into a tree after death.

66. **Dianire** : three of the best MSS. have the reading *Diane*, Diana; but Chaucer is certainly referring *here* to the "Epistelles" (in Ovid's *Heroides*) from Deianira to Hercules (No. 9); from Hermione to Orestes (No. 8); from Ariadne to Theseus (No. 10); and from Hypsipyle to Jason (No. 6).

68. Professor Skeat points out that the reference is to the story of Ariadne, and that the island is probably Naxos. In Chaucer's 'Legend of Ariadne' we read :—

> "And in an yle, amid the wilde see,
> Ther as ther dwelte creature noon
> Save wilde bestes" (ll. 2163-5).

71. **Brixseyde**, Briseis: Chaucer's form is taken from the accusative Briseida. For all the stories here referred to see a Classical Dictionary.

72. **Medea**: scan Mé/deá. See note on l. 61.

73. **hangynge**: a transitive participle, = who didst hang.

75. Observe the extra syllable at the caesura after "Ypermystra."

77-89. See Introduction, § 4, for discussion of question as to whether this passage is a reflection on Gower.

78. **Canacee**: her story is in Ovid's *Heroides*, Epistle II., from Canace to Macareus, and in Gower's *Confessio Amantis* III.

81. **Tyro Appollonius**, i.e. *Apollonius de Tyro*, Apollonius of Tyre. The romance of *Apollonius of Tyre* existed in Latin before 900 A.D. An O.E. translation is preserved in the library of Corpus Christi, Cambridge. The story is found in the *Gesta Romanorum*, and in Gower's *Confessio Amantis* VIII.; was translated into barbarous Greek by the fugitives from Constantinople in the fifteenth century; was one of the earliest printed books; and forms the basis of the play of *Pericles, Prince of Tyre*, ascribed to Shakespeare.—BELL.

84. **horrible**: accented on the second syllable.

86-9. A great poet on his own art is always interesting. Lounsbury points out that if Chaucer had a principle of rejection, he must also have had principles of selection. His coarser tales show us that he drew the line far from where we should draw it now; this passage shows that he drew the line somewhere—that he had an artistic conscience.

87. Notice the accumulation of negatives.

89. **if that I may**: if I can help it. So, "if I may," F. 1418; and cp. l. 19.

92. **Pierides**, false Muses: "the daughters of Pierus, that contended with the Muses, and were changed into pies, Ovid, *Metam.* V." (Tyrwhitt) The meaning obviously seems to be: "I am unwilling to compete with a poet like Chaucer and fail as badly as the Pierides in their contest with the Muses."

93. *Methamorphosios:* Metamorphoseos, genitive singular, *liber* being understood. But the correct title is "Metamorphoseon (gen. pl.) Libri Quindecim."

95. **with hawe bake**: with a baked haw, with poor fare. *Bake* was a strong verb in O.E. and M.E.

96. This line has given rise to considerable discussion.

The lawyer says, "I have no scruple in borrowing one of Chaucer's tales entire, because my business, as a lawyer, is to talk in prose; his, as a poet, to make rhymes."—Note in BELL'S *Chaucer*.

I take it to mean that *speke* is here used in a technical sense—*i.e.*, I am accustomed in the law courts to speak in prose, whereas riming is Chaucer's business; if, then, I tell a tale in my ordinary manner, it will, as compared with *his* manner, seem like "baked haws" as compared with excellent fare. We may even suppose it to be feigned that the Man of Lawe did really, *at the time*, relate

the story in prose, on the understanding that Chaucer might versify it afterwards.—SKEAT (who apparently adopts the technical meaning of *speke* in order to discard it the next moment).

Dr. Furnivall suggests that perhaps the prose tale of Melibeus was originally meant to be assigned to the Man of Law.

In order to get a satisfactory sense out of this line, in connection with the tale that follows, it has to be assumed that the Man of Law meant to say that it was his business to speak in prose in the practice of his profession. But that was the business of everybody in every profession. Chaucer himself, in the course of his duties as controller of the customs, could not have been in the habit of going about and reciting verses. . . . But if we assume that it was a prose tale which the poet in his original scheme had it in mind for him to repeat, difficulties of all kinds disappear.—LOUNSBURY.

There are the doctors, differing as usual! I reject the "technical" sense of *speke* as needless and forced. My own line of interpretation does not exactly coincide, as far as I know, with any previous interpretation. The Man of Law has said (see ll. 46-9) that he can tell no tale which Chaucer has not already told. The story of Constance was almost certainly not written for its place in the *Canterbury Tales* (see Introduction § 4), but was an earlier tale of Chaucer's, which the Man of Law tells us in this line he is going to repeat in prose.* Why, then, is not the tale in prose? Because, though Chaucer chooses to make the Sergeant tell it in prose, he knew well enough that his own powers lay in poetry, and, when it came to the point, he was far too wise to spoil his beautiful story by turning it into prose for the sake of a foolish consistency, "the hobgoblin of little minds." So far, then, from Chaucer "afterwards" turning it into verse, I regard ll. 46-9 and 96 as confirmation of the earlier date of composition.

99. For the source of this Prologue, see Introduction, § 4.

povérte: accented on the second syllable, as proved by the rime. In the 'Wife of Bath's Tale' Chaucer gives us the other side of the picture (D. 1177—1206).

101. **thee**: dat., not accus., as we know from O.E.

104. **heed**: head; *i.e.*, in spite of all thou canst do. The expression is pretty common, and has such variants as "maugree his eyen two," A. 1796; "maugree thyne eyen," D. 315.

114 21. How closely Chaucer here follows his original will be seen by a comparison with the corresponding passage from Innocent III.'s *De Contemptu Mundi*, i. 16: "Adverte super hoc sententiam Sapientis': 'Melius est,' inquit, 'mori quam indigere.' 'Etiam proximo suo pauper odiosus erit.' 'Omnes dies pauperis mali.' 'Fratres hominis pauperis oderunt eum; insuper et amici procul recesserunt ab eo.'" The four quotations are from the Vulgate version of Eccle-

* Ten Brink (ii. 157) thinks this story one of the earliest designed with a view to the *Canterbury Tales*, and that the poet first wrote it with the intention of relating it himself upon the journey. There is no antagonism between the latter supposition and the above interpretation.

siasticus xl. 28, Proverbs xiv. 20, xv. 15, and xix. 7 (for all of which see the A.V.), respectively. It will be seen that Chaucer gives only the first and third as quotations; ll. 115 and 120-1 purport to be the lawyer's own.

114. The same passage is quoted again in the tale of Melibeus (B. 2761), where it is attributed to Solomon; but the words are really those of Jesus, son of Sirach (see above). They are quoted also in the *Roman de la Rose*, 8573: "Mieux vault mourir que pauvres estre."

123. **as in this cas**: in this respect.

124-5. You are the fortunate ones of the earth; the dice are in your favour. *Ambes as* (Lat. *ambo*, through O.Fr.), double aces, a throw of two; *sys cink*, six five, a throw of eleven. The reference is to the game of "hazard," in which *chance* had a technical meaning, and in which *ambes as* was always a losing throw.

126. **At Cristemasse**; even in the severest weather.

131-3. These lines are obviously inconsistent with ll. 46-9. Prof. Skeat opines that Chaucer is here speaking in his own person: "Lines 131-3 may be taken to mean, in plain English, that 'I, the poet, should be in want of a Tale to insert here, and should have to write one for the occasion, only I happen, by good fortune, to have one by me which will do very well.' Thus the obliging 'Merchant' who 'taught' Chaucer the Man of Lawe's Tale was his industrious younger self. The word 'Merchant' clearly refers to the chapmen or merchants mentioned in B. 135, 148, 153, who are supposed to have picked up the story." Of this succession of extraordinary and unwarranted assumptions it will be sufficient to refute the last. There is not the slightest ground, as far as I am aware, for supposing any reference in the "marchant" of l. 132, who told the tale, to the merchants *in the tale*, nor for saying that the latter "are supposed to have picked up the story" of Constance. They carry the *fame* of Constance to the Sultan *in the story, and as a part of the story*, and before there was any "story of Constance" to tell. And this, judging by his references, is all the support that Prof. Skeat's statement has!

The simple fact appears to be, as Professor Skeat himself states, that Chaucer almost certainly wrote the "Forelink" (ll. 1-98), the Prologue, and the Tale at three different periods of his life (see Introduction, § 4); it is quite certain that the *Canterbury Tales* were written *à bâtons rompus*, and left unfinished and disconnected. It is surely better, then, to suppose that the Headlink, the Prologue, and the Tale were hastily and somewhat clumsily pieced together, to await a final revision which never came, than to let our concern for Chaucer's reputation lead us into a Quixotic championship. Chaucer's reputation is quite secure. Let us be as thankful as we may for all the delight that we find in him.

134. **Surrye**: Syria. Trivet has *Sarazine*, the land of the Saracens.

136. **spicerye**: grocery. Cp. Fr. *épicerie*.

145. The clue to the correct scansion of this line, and that of l. 255, is probably given by l. 965.

151. **themperoures**: Tiberius II., who was really Emperor of Constantinople and the East (not of Rome and the West) 578-82 A.D. In the latter year he was succeeded by Maurice; see l. 1121.

Custáncë: this word is a good illustration of the way in which Chaucer varies the pronunciation of proper names to suit his metre, as we have already seen that he does in the case of foreign common nouns (notes on l. 60, and on A. 37). In l. 438 and elsewhere we find *Cústance*, and once, in l. 1107, *Cústancë*. So in *The Knight's Tale* we find *Arcite*, *Arcitë*, and *Árcitë*.

156. **God hym see**: God regard him, keep him in His sight, protect him. *Loke*, from O.E. *lōcian*, look, was used similarly.

168. "Her hand for almsgiving was the minister of liberality."

169. Possibly Chaucer had in mind "Vox populi, vox Dei."

171. **han doon** (p.p.) **fraught** (p.p.): have caused to be laden. Cp. *Knight's Tale*, A. 1913:

"Hath Theseus doon wroght in noble wyse,"

i.e., hath Theseus caused to be made. *Fraught* is both infinitive and past participle but for the latter *fraughted* is also used, as in Sackville's Induction, l. 71:—

"And furth we launch, ful fraughted to the brinke."

Shakespeare has *fraught*, infinitive, in *Cymbeline*, I. i. 126, and *fraughting* in *Tempest*, II. ii. 13; everywhere else he uses the word as a past participle.

174. **doon**: the first *doon* is third plural present indicative, the second is the past participle.

185. **ceriously**: *either* with minute detail, *or* (enumerating her virtues) in order. The word has both meanings. In some MSS. is added the gloss *ceriose* = L.L. *seriose*, which meant both *serie*, seriously, and *seriatim*.

188. **bisy cure**: anxious care. Chaucer is fond of this expression, which occurs in the *Parliament of Fowls* (369), *Troilus and Cressida* (ii. 1042), and *Knight's Tale* (A. 2853).

197. This passage is imitated from the *Megacosmus* of Bernardus Sylvestris, an eminent philosopher and poet about the middle of the twelfth century.—TYRWHITT. Four of the imitated lines from this work are quoted in the margin of several MSS., but they are nothing without the context, and the whole passage is too long to quote. "No adaptation of any other portion of this production has been pointed out elsewhere."

207. **have**: } Here *have*, forming part of the phrase *myghte have*

208. **han**: } *grace*, is unemphatic, whilst *han* (from *haven*) is emphatic, and signifies possession. See *han* again in l. 241.—SKEAT.

212. **argumenten, casten**: Professor Skeat gives *argumenten* as present plural. I incline strongly to believe that, coming in a succession of preterites (*speken* is one), both these words, as well as *assenten* in l. 344, are themselves preterite forms. Such forms are not uncommon when the root ends in *t*. Skeat glosses *casten* as a preterite in several other passages.

221. **hir bothe lawes**: "the laws of them both"—the Christian law and the Mohammedan law.

224. **Mahoun**: Mohammed. Trivet does not mention him, and it is an anachronism on the part of Chaucer, for Tiberius II. died 582 A.D., when Mohammed was but twelve years old. The Mohammedans were thought to be idolaters by our ancestors, and the word *maumet* (see l. 236), from *Mahomet*, meant "idol." Hence perhaps Chaucer's mistake here may partly have arisen.

229-30. **And beth . . . cure**: "and do not be indifferent as to getting for me her who has my life in her power."

243. **heer-to founden**: for this purpose they provided.

253. So when Ethelbert married Bertha, daughter of the Christian King Charibert, she brought with her to the court of her husband a Gallican bishop named Leudhard, who was permitted to celebrate mass in the ancient British church of St. Martin, near Canterbury.—Note in BELL'S *Chaucer*.

254. This and l. 404 are the only nine-syllabled lines in the 1162 lines of this tale. In the *Knight's Tale*, of 2250 lines, there are twenty-four. Possibly we have here a mark of early date of composition.

263. **alle and some**: one and all.

272-3. Unless these lines were added when this early tale was inserted in the Canterbury series—a supposition for which there is no sufficient warrant—they are among the first humorous touches in all Chaucer's work. His characteristic humour certainly does not appear in his earliest poems. The humorous passages are more noticeable in the *Parliament of Fowls* (1382), "the first of the Minor Poems in which touches of true humour occur." This gives some support to the conjectural date (1380) of this tale. See also ll. 111 and 352. Added piquancy is given to this couplet by the poet's relations with his wife, which, there is good reason to believe, were not of the happiest.

277. **thyng**: plural. See note on A. 74.

out-taken Crist on lofte: except Christ on high. *Except* is the exact classical equivalent of *out-taken*.

289. **at**: in only one MS., but the reading is conclusive because of the admirable sense it gives: "I believe that neither at Troy, when Pyrrhus broke the wall or when (or *or* may = before) Ilium burnt, nor at the city of Thebes, nor at Rome," etc. *Ilion*, in the Middle Ages, meant the palace of Priam and the citadel of Troy.

295. **firste moevyng**: *primum mobile*. In the margin of several MSS. is the following quotation from the seventh chapter of the first book of the Latin translation of Ptolemy's *Almagest* or *Syntaxis*: "Primi motus celi duo sunt, quorum unus est qui movet totum semper ab Oriente in Occidentem uno modo super orbes, etc. Ita alter vero motus est qui movet orbem stellarum currencium contra motum primum, videlicet ab Occidente in Orientem super alios duos polos," etc. According to the Ptolemaic astronomy, the earth is the fixed centre of nine revolving spheres, of which the outermost, the *primum*

mobile, revolves daily from east to west, and carries all the inner spheres with it; the second (from the outside) is the sphere of the fixed stars, and has a slow motion from west to east "round the axis of the zodiac" (*super alios duos polos*); and the seven inner spheres carry with them respectively the planets Saturn, Jupiter, Mars, the Sun, Mercury, Venus, and the Moon. Ll. 295-8 therefore mean: "O *primum mobile*, cruel firmament, that ever, with thy diurnal sway, pushest and hurlest everything from east to west, which would naturally follow the sun's motion along the signs of the zodiac." Cp. Drayton's *The Man in the Moon*:—

> "Wheras the spheres by a diurnal sway
> Of the first Mover carried are about."

It is still common in East Anglia to speak of *crowding* a wheelbarrow. "With us, *one* individual can *crowd* another" (Forby). See the *New English Dictionary*, s. v.

302-4. A planet is said to ascend directly when in a direct sign, but tortuously when in a tortuous sign. The tortuous signs are those which ascend most obliquely to the horizon—viz., the signs from Capricornus to Gemini inclusive. The most "tortuous" of these are the two middle ones, Pisces and Aries. Of these two, Aries is called the mansion of Mars, and we may therefore suppose the ascending sign to be Aries, the lord of which (Mars) is said to have fallen "from his angle into the darkest house." The words "angle" and "house" are used technically. The whole zodiacal circle was divided into twelve equal parts, or "houses." Of these, four (beginning from the cardinal points) were termed "angles." It appears that Mars was not then situate in an "angle," but in his "darkest (*i.e.* darker) house." Mars had *two* houses, Aries and Scorpio. The latter is here meant; Aries being the ascendant sign, Scorpio was below the horizon, and beyond the western angle.—SKEAT.

If we understand all this, the "infortunat ascendent tortuous" is the sign Aries, one of the mansions of Mars (see note on A. 417-18), the lord of which, *i.e.* Mars, has passed from the western "angle," Libra, into the next "house," Scorpio, his other mansion. If any student desires further information we refer him to one of Professor Skeat's editions of Chaucer's *Astrolabe*.

305. **atazir**: the meaning of *atazir* has long remained undiscovered; but, by the kind help of Mr. Bensly, one of the sub-librarians of the Cambridge University Library, I am enabled to explain it. *Atazir* or *atacir* is the Spanish spelling of the Arabic *al-tasir*, influence. It signifies the *influence* of a star or planet upon other stars, or upon the fortunes of men. In the present case it is clearly used in a bad sense; we may, therefore, translate it by "evil influence," the influence of Mars in the house of Scorpio.—SKEAT.

306-7. This I take to mean that the Moon (as well as Mars) was in Scorpio; hence their conjunction. But Scorpio was called the Moon's *depression*, being the sign in which her influence was least favourable; she was therefore "not well received," *i.e.*, not supported by a lucky planet, or by a planet in a lucky position.—SKEAT.

308. **were**, wast; O.E. *wǣre*, 2nd singular, past indicative.

312-14. "Is there no such thing as selecting a favourable time for a voyage, especially for people of high rank? not when the exact moment of nativity is known?" In the margin of two MSS. there is here the following quotation "from the *Liber Electionum* by one Zael": "Omnes concordati sunt quod electiones sint debiles nisi in divitibus; habent enim isti, licet debilitentur eorum electiones, radicem, *i.e.*, nativitates eorum, quæ confortat omnem planetam debilem in itinere, etc." (All are agreed that "elections" are weak, except in the case of the rich; for, although their "elections" are weak, they have their "root"—*i.e.*, their nativities or horoscopes—which strengthens every planet unfavourable to a journey.) The "root," then, was the exact moment of birth, by reference to which the horoscope was cast. The implication, both in Chaucer and in Zael, evidently is: What is the use of being rich if you can't purchase a favourable horoscope? Then everything else is simple. For example, if the time proposed for commencing a journey is astrologically unfavourable, overcome the adverse influences by means of the person's horoscope, or calculate a propitious hour by the same means.

Without its astrology Chaucer's poetry would be untrue to nature (in the widest sense). But a passage in his *Astrolabe* (Part II., § 4) seems to show that he himself was centuries ahead of his age in this matter: "Natheles, thise ben observaunces of iudicial matiere and rytes of payens (pagans), in which my spirit ne hath no feith."

325. The Mohammedan religion does not admit of the idea of a sacrifice or atonement; but all false religions were confounded in the popular mind.—BELL. See note on l. 224.

332. **Alkaron**: the Koran; *al* is the article in Arabic. "The Koran was translated into Latin in the twelfth century; and it and its author Mohammed were subjects of interest in the West" (Wright).

337. **newe lawe**: another curious illustration of medieval ignorance, in the apparent confounding of Mohammedanism with Judaism. That they were actually confounded in the popular mind is made abundantly clear by Froissart's description of a parley between English and Saracens. To the latter's question, why we were making war on them, the reply was given, that it was because they slew Christ; and their repudiation of the charge was of no avail.

339-40. "And afterwards to be dragged into hell because we denied Mohammed, [the object of] our belief?"

359. **Semyrame**: Ninus was so charmed by her bravery and beauty, that he resolved to make her his wife, whereupon her unfortunate husband put an end to his life. By Ninus Semiramis had a son, Ninyas, and on the death of Ninus she succeeded him on the throne. According to another account, Semiramis had obtained from Ninus permission to rule over Asia for five days, and availed herself of this opportunity to cast the king into a dungeon, or, as is also related, to put him to death, and thus obtained the sovereign power. See Lemprière or Smith.

360. **under femynynytee**, in the form of a woman. Professor

Skeat recognises here an allusion to the old belief that the serpent who tempted Eve appeared to her with a woman's head, as it is represented in the chapter-house of Salisbury Cathedral. He quotes, among other illustrations, Peter Comestor's *Historia Libri Genesis*: "Elegit etiam quoddam genus serpentis (ut ait Beda) virgineum vultum habens"; and *Piers Plowman* (B. xviii. 355), where Satan is compared to a "lusarde with a lady visage."

366. The allusion is to the mediæval legend that grew out of Luke x. 18 ("I beheld Satan as lightning fall from heaven"), and Revelations xii., and which Milton amplified in the sixth book of *Paradise Lost*.

391. **ryde agayn**: ride to meet. Cp. l. 999: "Rood hym agayns."

394. **yfeere**: together; to be referred, like *feere* (l. 328), to O.E. *gefēre*, company.

399. **a soft paas**: at a gentle pace; so *paas*, at a foot-pace, A. 825; *a paas*, A. 2217, 2897, with the same meaning.

401. Lounsbury observes that this reference to the *Pharsalia* would lead to the conclusion that Chaucer knew about it rather than knew it. "As a matter of fact, while the military operations and successes of Caesar are described in this epic, there is no actual triumph—for the word is clearly used here in its specific Roman sense—which Lucan represents him as having received. If the reference, therefore, means anything, it must be to the passage in the third book of the 'Pharsalia' in which the republican poet described how glorious the triumph of Caesar would have been had his conquests been limited to the enemies of Rome."

404. **wikked goost**: evil spirit.

404-6. This was the medieval notion of a scorpion. Chaucer repeats it in the *Merchant's Tale* (E. 2058-60):—

> "Lyk to the scorpion so deceyvable (deceitful),
> That flaterest with thyn heed when thou wolt stynge;
> Thy tayl is deeth, thurgh thyn envenymynge."

"In the *Ancren Riwle* (p. 207) we are gravely informed that a scorpion is a kind of serpent that has a face somewhat like that of a woman, and puts on a pleasant countenance" (Skeat).

420. **ryse**: *present* subjunctive (in spite of the preceding past, *boghte*), as is proved by the rime, *devȳse*. The past subjunctive would be *rīse(n)*. Cp.

O.E.	rīsan	rās	rison	risen.
Chaucer.	rȳsen	rōs	risen	risen.

421. Scan: "O sód | eyn wó! | that évere | art súc | cessóur."

Four of the seven best MSS. (the Ellesmere, the Cambridge, the Hengwrt, the Corpus, the Petworth, the Lansdowne, and the Harleian) have this quotation from the *De Contemptu Mundi*, i. 23 (see Introduction, § 4) in the margin, in medieval Latin: "Nota, De Inopinato Dolore. Semper mundanae letitiae tristitia repentina

succedit. Mundana igitur *felicitas multis amaritudinibus est respersa. Extrema gaudii luctus occupat.* Audi ergo salubre consilium : *in die bonorum ne immemor sis malorum.*" Of the three clauses in italics, the first is quoted from Boethius *De Consolatione Philosophiae*, ii., Prose 4, and runs in Chaucer's translation: "The swetnesse of mannes welefulnesse is sprayned with many biternesses" (cp. l. 422); the second from Proverbs xiv. 13, and the third from Ecclesiasticus xi. 27 (of course both Vulgate version).

422. Skeat, following three MSS., omits *is*, and puts a comma after *blisse* (in that case dissyllabic) and a semicolon after *bitternesse*.

423. One MS. reads *Thende*, which gives the clue to the scansion.

430. **al to-hewe**: completely hewn asunder. Cp. Judges ix. 53: "And all to brake his skull."

436. **woot**: knows; O.E. *wāt*, a "past-present" verb, like *οἶδα*, *novi*. Observe how frequently Chaucer breaks the sequence of tenses.

438. **foot-hoot**: in hot haste. The expression is common in M.E. romances, and, in the form *hot-foot*, is preserved in modern dialect (see Quiller Couch's tales). Cp. O.Fr. *chalt pas*, "immediately." It is supposed "to be derived from following an animal of the chase so quickly that the scent of its footsteps is *hot* upon the ground."

445. Chaucer "kan nat geeste *rum, raf, ruf*, by lettre," and it is not easy to select examples of intentional alliteration. In this tale this line and ll. 468, 886, are the most likely examples."

449. To bless oneself is to make the sign of the cross on the forehead and breast as an act of faith in the atonement of Christ. It is mentioned by Tertullian, by Cyprian, and most of the early Christian writers, as a usual custom in their times before taking anything in hand.—Note in BELL'S *Chaucer*. It is maintained by Roman Catholics at the present day.

452. **Reed of**: red with. The original of Constance's prayer, which is not in Trivet, is a Latin prayer or hymn of the Roman Church. Such a prayer is quoted in the *Ancren Riwle* (p. 34), and a similar hymn in the Roman breviary is translated in "Hymns Ancient and Modern," No. 97, Part II.

456. **proteccioun** is a quadrisyllable.

460. **hym and here**: him and her, men and women. Cp. *Piers Plowman*, A. i. 100 :—

"But holden with hem & with heore · þat asken þe treuþe."

461. The best solution is obtained by taking *which* in the sense of *whom*. A familiar example of this use of *which* for *who* occurs in the Lord's Prayer. "O expeller of fiends out of both man and woman, on whom (*i.e.* the men and women on whom) thine arms faithfully spread out," etc. *Lymes* means the arms of the cross, spread before a person to protect him.—SKEAT. But one is strongly tempted to believe that in this line Chaucer forgets that he is apostrophising the Cross, and addresses the "Lamb" of l. 459.

464. **See of Grece**: the Mediterranean.

465. **Marrok**: Morocco; the Straits of Gibraltar. So in Barbour's *Bruce*, iii. 688:—

"Or strait off marrok in-to spanȝe (Spain)."

Cp. l. 947.

473. The passages of Scripture to which reference is made in these stanzas are: ll. 473-6, Daniel vi.; ll. 486-7, Jonah i., ii.; ll. 489-90, Exodus xiv.; ll. 491-4, Revelation vii. 1-3; ll. 502-4, Matthew xiv. It has been remarked that the Biblical allusions in the *Canterbury Tales* are, perhaps, more numerous than in any other great poem in our literature. Chaucer must have had an intimate acquaintance with the Vulgate.

475. **asterte**: escaped. This is the usual form of the past; in l. 437 *asterted* was used for the sake of the rime (Skeat glosses it as "p.p."!). It is not a difference between indicative and subjunctive; both are subjunctive.

480. The word *clerkis* refers to Boethius. This passage is due to *Boeth.*, Bk. IV., Prose 6, 114-17 and 152-4 (Skeat).

498-9. The first question is answered by Trivet: "Dount ele fist estorier une neef de vitaile . . . pur sustenaunce de la vie de la pucele pur treis aunx" (then the Sultaness had a ship stored with victuals enough to sustain the maiden's life for three years).

500. St. Mary of Egypt lived in the fifth century; her early years were spent in prostitution. The *Aurea Legenda* represents her as having lived for forty-seven years in the desert beyond Jordan, without sight of human kind, on three loaves which she had bought in Jerusalem at the time of her conversion; but makes no mention of a "cave."

505. **oure occian**: the North Sea.

508. **Northumberlond**: Northumbria.

510. **of al a tyde**: "for the whole of an hour" (Skeat). But this seems rather feeble. The meaning is uncertain again in l. 798, but the two passages do not necessarily go together. For the meaning "tide" cp. A. 401.

512. **constable**: his name is Elda in Trivet.

519. **Latyn corrupt**: Italian. Boccaccio said that he had translated the story of the *Thesaida* "in Latino volgare." In Trivet Constance speaks in Saxon (en sessoneys), being learned in languages. See note on A. 71.

551. **That oon**: the one, one; *that* is properly neuter.

569. **What . . . fare?** "What is the meaning of all this?"

578. **Alla**: Ælla, king of Northumbria A.D. 560-88. It was his name that Gregory punningly turned into "Alleluia" in the well-known story of the English slaves in Rome (Bede ii. 1).

579. **worthy of his hond**: distinguished by his prowess. See note on A. 43.

584. **quite her while**: repay her for the way in which she had spent her time; repay her for her pains, her constancy, fortitude, innocence, purity. Cp. *Legend of Good Women*, 2227: "The devil quite him his while!"

604. In Trivet the king does not arrive until after the miracle (see l. 683).

609. Repeated in *Troilus* iv. 357 :—

"For verray wo his wit was neigh aweye."

620. **Berth hire on hond**: accuses her falsely. The expression is a common one in Middle and Tudor English, but its meaning varies: "make believe," "pretend," "deceive," "persuade falsely," "persuade," "affirm," "accuse falsely." Probably "make believe" is the original sense. In Chaucer it means either "persuade falsely" or "accuse falsely"; in Shakespeare, "pretend" or "deceive." See *Hamlet* II. ii. 67; *Macbeth* III. i. 81; *Cymbeline* V. v. 43.

621. One of the most ill-scanning lines in Chaucer; a single accented syllable in place of an iambic foot is not uncommon at the beginning of a line (see note on l. 254), but fortunately rare after the caesura: "But, ná | thelées, | thér | was gréet | moorný̆ng."

622. **seyn**: they say. In l. 624 it is the p.p. of *see*.

633. **starf**: died. The parts of this verb are:

O.E.	steorfan	stearf	sturfon	storfen
Chaucer.	sterve	starf	storven	storven

634. An allusion to the harrowing of hell, popularised in the Middle Ages by the apocryphal Gospel of Nicodemus. Cp. 1 Peter iii. 19.

639. **Susanne**: see the "History of Susanna" in the Apocrypha.

641. **Seint Anne**: St. Anna, the mother of the Virgin Mary, according to the apocryphal Gospel of James.

647. **wher as**: where, *not* "whereas." The antecedent is *among a prees*: "passing through a crowd wherein he found no pity for himself."

649. **his face that was**: the face of him that was.

660. Cp. "Chaucer's favourite line," which occurs four times in his poetry :—

"For pitee renneth soone in gentil herte" (A. 1761).

663. **how** is redundant.

666. A copy of the Gospels in a Celtic language. This line and ll. 547-50 lend some support to the theory that the conquered Britons were not altogether expatriated by the Saxons.

669. **nekke boon**: *haterel*, nape of the neck, in Trivet; omitted by Gower. Hence Chaucer could not have borrowed the story from Gower. See note on l. 786, and Introduction, § 4.

676. **holde**: this is the reading of all the MSS., but it is not satisfactory. Trivet has "et tacui" (the "voys" speaks in Latin). In the original, too, a closed hand appears and strikes the felon such a blow that his eyes and his teeth jump out of his head.

684. **mediacioun** is a pentasyllable.

696. **The kynges mooder**: cp. l. 323. This repetition of the same motive is a fault which Chaucer copied from his original. See note on l. 969.

697. **brast** : burst. The parts of this verb are :—

O.E.	berstan	bærst	burston	borsten
Chaucer.	breste	brast	broste(n) 671	broste(n)

706. **The fruyt**: "the corn" of l. 702. Here again we have Chaucer laying down a rule of his art, and therein showing how much greater an artist he was than his predecessors and contemporaries.

716. **a bisshop**: Trivet specifies Lucius, Bishop of Bangor.

724. **messageer**: messenger, = "message" of ll. 144, 333.

725. **Alle** : Chaucer could alter even the form of a proper noun to suit his rime. See note on l. 151.

729. **to doon his advantage** : "to gain some private ends"—a tip ! How modern this "touch of nature" seems to make the story !

736. **lettres**: letter. By a comparison with ll. 744, 747, 750, 792, 793, 808, 809, 821, it is made evident that Chaucer uses "lettre" and "lettres" synonymously. Cp. Lat. *literae* ; and Barbour's *Bruce* ii. 80, 83, 93, where the same thing is found.

742. **leste**: may please ; a Kentish form ; O.E. *lystan*. Cp. ll. 521, 701, 766, 1048.

745. **sleep** : past singular, O.E. *slēp*. The student should note all strong forms that have since been replaced by weak.

752. **nas**: all the best MSS. have *was* ; but see l. 750.

754. **elf**: in Trivet "malveise espirit," an evil spirit.

757. **Wo** : see note on A. 351.

767. Scan: "Moore á | greáble | than thís | to mý | likýng | e."

771. This stanza is the third of the five passages in this tale translated from Innocent III.'s *De Contemptu Mundi*. The original passage is quoted (not quite correctly) in the margin of four MSS., from the chapter (ii. 19) De Ebrietate : "Quid turpius ebrioso, cui fetor in ore, tremor in corpore, qui promit stulta, prodit occulta, cuius mens alienatur, facies transformatur ? Nullum enim latet secretum ubi regnat ebrietas." The last sentence is from the Vulgate of Proverbs xxxi. 4 (omitted in the English Bible) : "quia nullum secretum est ubi regnat ebrietas."

783. **mannysh** : masculine, *sc.* spirit. This epithet is not opprobrious enough, so Chaucer substitutes "fiendish" in the next line.

786. Cp. l. 729. Trivet says that the king's mother was at Knaresborough, "between England and Scotland, as in an intermediate place." Gower mentions Knaresborough, which proves that he knew Trivet. See note on l. 669, and Introduction, § 4.

790. **in his gyse** : according to his custom.

791. **unto**: until. So in *Parliament of Fowls* 647. Most of the MSS. read *til* here.

793. **countrefeted** : *sc.* were.

795. **and on heigh juyse** : and on [pain of] high judgment. This is apparently the meaning, though the constable might have been thought indifferent to "high judgment" after "hanging." Two good MSS. agree in this reading ; the other five have as many different readings.

798. "Three days and a quarter of an hour"; *i.e.* she was to be allowed only three days, and after that to start off as soon as possible (Skeat). "As soon as the tide began to rise on the fourth day" (Pollard). The sequel (see l. 823) seems to favour the latter interpretation. Trivet has "deynz (within) quatre jours." See l. 510. In l. 1134 *tyde* translates Lat. *tempus*.

805. Here, and probably in l. 778, it is "Dón | egild." In ll. 695, 740, and 896 the word is either dissyllabic, or the two last syllables are pronounced in rapid succession.

811. **may**. See note on A. 230.

815-16. These lines are probably a reminiscence of Boethius i., Metre 5, 24-8.

826. Cp. l. 760.

845. Cp. the hymn "Septem Dolorum B. V. Mariae," attributed to Innocent III.:

"Pro peccatis suae gentis
Vidit Jesum in tormentis."

848. **sawe**: sawest; the identical form of the O.E. 2nd singular past, *sāwe*.

858. Here *cónstablé* is a trisyllable. Usually the accentuation is the same, but the last syllable is slurred with the next syllable following; see 512, 528, etc. Trisyllabic French words often retain the French accent: thus we find *constáble* in ll. 749, 794; *mirácle*, l. 683; *horrible*, l. 751, etc. The accentuation of course varies with the position of the word in the line.

859. **As lat**: pray let. This apparently redundant *as* is not uncommon before imperatives. It may be connected here with *mercy*: "Mercy! so that thou let," etc.

868. See note on l. 449.

882. **eek**: not in the MSS.; added by Skeat for the sake of the metre.

893. **out of drede**: there is no fear that he did not, you may be sure that he did: = "withouten drede," 196; "oute of doute," 390; "withouten doute," 777; "it is no drede," 869.

894. **pleynly**: in full; referring to the details of the murder in Trivet, which Chaucer felt would strike a jarring note in his tale. Again in l. 965, his "shortly" marks the omission of the burning of the Sultaness and the slaughter of more than 11,000 Saracens without any loss to the Romans. See note on l. 913.

904-5. A castle of an admiral of pagans in Spain, according to Trivet, who places this whole incident in the second year of the five (l. 902). See ll. 946-7.

910. **In point to spille**: about to die.

913. **shortly**: briefly. Trivet tells more fully how the admiral sent a knight named Thelous to take care of Constance, and how she contrived to push him overboard.

918. "Then was this wretched woman woe-begone, distressed."

925-31. In the margin of four MSS. is the word "Auctor," and the following quotation from the *De Contemptu Mundi* ii. 21 (De

Luxuria), on which these lines are based: "O extrema libidinis turpitudo, quae non solum mentem effeminat, sed etiam corpus enervat. Semper sequuntur dolor et poenitentia post, etc."

932-45. Cp. ll. 470-504. The allusions are to 1 Samuel xvii., and Judith xiii. (in the Apocrypha).

946-7. **the narwe mouth of Jubaltare and Septe**: the Straits of Gibraltar; called "the Strayte of Marrok" in 465-6. *Septe*, Septa, now Ceuta, on the opposite coast of Africa.

961. **senatour**: named, in Trivet, Arsemius of Cappadocia; his wife (l. 974) was Helen.

969. **storie**: history, *i.e.* Trivet's *Chronicle*, which enlarges on this meeting.

In this stanza we have two of the blemishes of the story. The chronology—"the unreasoning prodigality of time"—which Chaucer took from Trivet, is hopelessly at fault. After the murder of the Sultan, Constance is three years at sea (l. 499), marries and has a child, is five years and more at sea (l. 902), and finally, after the lapse of at least ten years, meets the Senator returning from the punishment of the Syrians. Again, the motiveless "motive" of her silence as to her own history is repeated here, almost in the same words, from ll. 524-5. See note on l. 696.

980. **hir grace**: the Virgin's favour.

981. **aunte**: *nece* (= cousin) is used of both Constance and Helen in Trivet, and this probably misled Chaucer. Helen is daughter of Sallustius, the emperor's brother.

982. **she**: Helen. Constance, in Trivet, recognises both Arsemius and Helen.

1009. Prof. Skeat has this note: "The expression occurs again in l. 1086. On the strength of it, Tyrwhitt concluded that Chaucer here refers to Gower. He observes that Gower's version of the story includes both the circumstances which are introduced by this expression. But this is not conclusive, since we find that Nicholas Trivet also makes mention of the same circumstances." We quote this extraordinarily misleading note because of the great authority of its author. But neither Trivet nor Gower mentions any such request of Constance; they mention only the "heeste" of l. 1013. All that Trivet says is: "He was secretly instructed by his mother, Constance, that when he should go to the feast with his lord the senator," etc. (Brock's translation). Gower follows Trivet:—

> "But to Morice her sone tolde,
> That he upon the morwe sholde
> In all that ever he couth and might
> Be present in the kinges sight."

If, therefore, Chaucer has not made a mistake, the reference in this line must be to other authors. But see note on l. 1086.

1010. **this child**: Trivet makes him seventeen years old at this time, Constance having resided twelve years with Helen before Ælla made his pilgrimage.

1027. **hir hadde levere**: she would prefer; apparently a blending of two constructions, *she hadde levere* and *hir were levere*; cp. O.E. *mē wǣre lēofre*, and A. 293.

1029. **prikke**: point, pass, condition; cp. l. 119.

1033. **theron**: referring to the following clause; a construction common with German *daran*, etc.

1034. **were aught**: were by any chance, could possibly be.

1036. **that he mighte**: as fast as he could.

1055. Perhaps after all Chaucer was right in making Constance so silent and reserved. It is the silent hearts that suffer most. She might indeed have confided her earlier troubles to the constable's wife; but the wrong that she attributes to her husband is too sad and awful for words. "We might believe she was an angel for her patience, benignity, heroism, and faith, but that we see and feel too deeply how thoroughly she was the woman, in her retiring *sensitiveness* to the wrongs that come, or appear to come, by the hands of those she loves best, and in the tenacity and silence with which they are brooded over" (Saunders).

1060-3. The double comparison confuses the construction. "May God and all His saints have mercy on my soul as certainly as [it is certain] that I am as guiltless of the wrong done you as Maurice my son is, who is so like you!" Professor Skeat interprets: "as Maurice my son is like you in the face," of course without comma after *sone*.

1086. **Some men**: Trivet and Gower (see Introduction, § 4); at least they both say so. Trivet has: "E puis que la priere plust au Roi, Constaunce charga son fitz Morice del message" (and since the request pleased Alla, Constance charged her son Maurice with the message). And Gower:—

> "The kinge Allee for with thassent
> Of Custe his wife hath thider sent
> Morice his sone, as he was taught,
> To themperour."

1088. **nyce**: foolish, its usual meaning in Chaucer; O.Fr. *nice*.

1091. **sente**: past subjunctive; used elliptically for "as that he should send." It has not been commonly observed that the words "to hym," in l. 1089, go with *sente*, and not with *nyce*.

1095-6. It is evident, therefore, that Maurice accompanied his father.

1109. **It am I**: the regular construction in O.E. and M.E., and still preserved in German, *ich bin es*, "it is I."

1121-2. Trivet says that Maurice of Cappadocia was made emperor by his grandfather, with the assent of Pope Pelagius and the Roman Senate, and that he was surnamed "Christianissimus" (see ll. 1122-3). Pelagius II. was Pope 578-90. We read in Gibbon, chap. xlv.: "The Emperor Maurice derived his origin from ancient Rome; but his immediate parents were settled at Arabissus in Cappadocia.

1126. **Romane geestes**: lives of the Roman emperors, *not* the *Gesta Romanorum*. Chaucer makes a similar reference in two

other passages (D. 642, E. 2284), and it is pretty certain that in none of them was he thinking of the famous collection of stories.

1132-5. Here, in the margin of four MSS., is the original of this fifth quotation from the *De Contemptu Mundi*, from i. 22 (De Brevi Laetitia Hominis). Opposite l. 1132 is found: "A mane usque ad vesperam mutabitur tempus. Tenent tympanum et gaudent ad sonum organi, etc." These two sentences are merely quotations from the Vulgate of Ecclesiasticus xviii. 26, and Job xxi. 12. Opposite l. 1135 is found: "Quis unquam vel unicum diem totum duxit in sua delectatione jucundum, quem in aliqua parte diei reatus conscientiae, vel impetus irae, vel motus concupiscentiae non turbaverit? quem livor invidiae, vel ardor avaritiae, vel tumor superbiae non vexaverit? quem aliqua jactura, vel offensa, vel passio non commoverit? etc."

1143. **evene as I gesse**: Chaucer's conclusion differs from Trivet's in being designedly less sad. In Trivet, Ælla dies at the end of nine months; six months later Constance hastens to Rome because of her father's illness, and he dies in her arms thirteen days after her arrival; she herself dies a year later, November 23rd, 584 (but see note on l. 224).

1150. This is the reading of the Harleian MS. only, but none of the others are satisfactory.

GLOSSARIES.

ABBREVIATIONS USED IN THE GLOSSARIES.

acc.	= accusative
A.F.	= Anglo-French
adj.	= adjective
adv.	= adverb
Arab.	= Arabic
C.	= Celtic
cf.	= compare
cog.	= cognate
comp.	= comparative
Dan.	= Danish
dat.	= dative
dem.	= demonstrative
dim., dimin.	= diminutive
Du.	= Dutch
F.	= French
f.	= feminine
fr.	= from
Fris.	= Frisian
G.	= modern German
Gr.	= Greek
Ic., Icel.	= Icelandic (old)
imper., imperat.	= imperative
ind., indic.	= indicative
inf.	= infinitive
influ.	= influence of
interr.	= interrogative
It.	= Italian
L.	= Latin
lit.	= literally
L.L.	= Late Latin
L.W.S.	= Late West Saxon
m.	= masculine
M.E.	= Middle English
Merc.	= Mercian
M.H.G.	= MiddleHigh German
Mn. E.	= Modern English
n.	= neuter
num.	= numeral
O.F.	= Old English (*i.e.* Anglo-Saxon)
O.F.	= Old French
O.H.G.	= Old High German
O.Ir.	= Old Irish
O. Merc.	= Old Mercian
onom.	= onomatopoeic
O. North.	= Old Northumbrian
orig.	= original, originally
O.S.	= Old Saxon
pass.	= passive
pers.	= person
pp.	= preterite participle
prep.	= preposition
pres., pr.	= present
pret.	= preterite
pron.	= pronoun
Prov.	= Provençal (old)
ptc.	= participle
ptc. pr., pr ptc.	= present participle
reflex.	= reflexive
rel.	= relative
sb.	= substantive
Scand.	= Scandinavian
sg., s.	= singular
Skt.	= Sanskrit
str.	= strong
supl.	= superlative
Swed., Sw.	= Swedish
Teut.	= Teutonic
v.	= *vide*, see
v. i.	= verb intransitive
v. t.	= verb transitive
w.	= weak

SIGNS.

[ ] — derivation, or reference to cognates, is given within [ ].
* denotes hypothetical form assumed according to phonetic principles.
\+ means compounded with.
? ,, probably, possibly.
< ,, derived from.
∴ ,, therefore.

GLOSSARY TO THE PROLOGUE TO THE CANTERBURY TALES.

A.

a: prep. [O.E. on], *in, on*, 854.

accordaunt: adj. [O.F. acordant < L.L. accordantem, pr. ptc. of accordare = *to agree*], *accordant, suitable, agreeable to*, 37.

accorde: v. i., pr. plu., *agree*, 830; accorded, pret. and pp., *suited, fitted, agreed*, 244, 830.

achaat: sb. [O.F. achater < L.L. accaptare], *buying, purchasing*, 571.

achatour: sb. [O.F. achatour, < L.L. accaptatorem], *buyer, purchaser*, 568.

adrad: pp. as adj. [O.E. adrædan, ondrædan = *to fear greatly*], *afraid*, 605.

aferd, afered: pp. as adj. [O.E. afæran], *afraid*, 628.

affile: v. t. [O.F. afiler], *to file down, soften*, 712.

after: prep. [O.E. æfter=æf-ter, comp. form fr. of], *after, according to*, 347, 731.

agayn, ageyn: prep. [O.E. ongean, ongeagn], *against, towards*, 66.

al: adj., sb., adv. [O.E. eall, all, al], *all, every, although*, 734; al be that = *although*, 297; over al = *everywhere*, 547.

alder-best: adj. [O.E. ealra, gen. plu. of eall = *all* + betst; v. aller], *best of all*, 710.

alder-man: sb. [O.E. ealdormann], *the head or principal of a guild*, 372.

algate: adv. [cf. Icel. alla götu = *every way*], *in every way, always*, 571.

aller: gen. plu. of al, all [O.E. ealra, gen. plu. of eall], *all*.

als, also: adv. and conj. [O.E. cal-swa], *as*, 170, 730.

alyght: pp. [O.E. alihtan, = *to descend, alight*], *alighted*, 722.

amblere: sb. [O.F. ambler < L. ambulare = *to walk*], *an ambling horse*, 469.

amorwe: adv. [O.E. on + morgen], *on the morrow*. 822.

anlaas: sb. [see note on 357], *dagger, two-edged knife*, 357.

anon, anoon: adv. [O.E. on an = *into one*; on ane = *in one (moment)*], *at once, soon, in a short time*, 32.

ape: sb. [O.E. apa], *a dupe, fool*.

apiked: pp. [O.F. piquer], *cleaned, trimmed*, 365.

areste: v. t. [O.F. arester < L. ad + restare], *to stop*, 827.

arette: v. t. [O.F. aretter < L. ad + reputare], with negative prefixed: narette=*not to impute*, 726.

armee: sb., *an expedition*, 60.

array: sb. [O.F. arei], *state, situation, dress, equipage*, 41.

arrerage: sb. [O.F. arrerage], *arrears, debt*, 602.

aryght: adv. [O.E. on + riht], *exactly*, 267.

as: adv. and conj. [O.E. ealswa], *that*, 172; ther as = *where that, where*, 172, 224, 249.

ascendent: sb. [pte. pres. of L. ascendo], *the part of the zodiacal circle seen over the horizon at any moment*, 417.

assoillyng: sb. [O.F. assoiller < L. ab + solvo], *absolution*, 661.

astored: pp. [O.F. estorer < L. instaurare], *stored, stocked*, 609.

astronomye: sb. [O.F. astronomie < L. astronomia < Gr. ἀστρονομία], *astronomy, astrology*, 414.

at: prep. [O.E. æt], *after*, *according to*, *in*, 663.

atte [M.E. atten < O.E. ætþæm], *at the*, 29; atte fulle = *entirely*, 651.

avaunce: v. i. [O.F. avancer], *to be of advantage*, *be profitable*, 246.

avaunt: sb. [O.F. avanter, *to boast*], a boast, 227.

aventure: sb. [O.F. aventure < L. adventura], *adventure*, *chance*, *hazard*, *accident*, 25, 844.

avys: sb. [O.F. avis < L.L. advisum, sb. = *view*], *advice*, *consideration*, *opinion*, 786.

ay: adv. [Icel. ei, ey], *ever*, *always*, 63, 233.

B.

baar: v. bar.

bacheler: sb. [O.F. bacheler < L.L. baccalarius = *cowboy*], *a bachelor*, *an aspirant to knighthood*, 80.

bake: pp. st. v. [O.E. bacan], *baked*, 343.

balled: adj. [cf. W. bal = *white*], *bald*, 199.

bar, **baar**: pret. s.; **baren**, pret. plu. [O.E. beran = *to bear*], *bore*, *conducted*, 105, 721.

barres: sb. [O.F. barre], *ornaments of a girdle*, 329.

bataille: sb. [O.F. bataille < L.L. battalia = *soldiers' fighting exercises*], *fight*, *battle*, 61.

bawdryk: sb. [through O.F. < O.H.G. balderich < O.H.G. balz = *a belt*], *baldrick*, *belt*, 116.

bedde: sb. [O.E. bedd], *bed*; gen. s. beddes, 293.

bede: sb. [O.E. (ge-)bed], *a prayer*, *a boad*, 159.

been, **ben**: inf., 140, 141, 510; pp. be, been, 56, 60 [O.E. beon = *to be*]; *to be*.

beggestere: sb. [? O.E. bedegian, bedecian = *to beg* + estre, *female agent suffix*], *beggar-woman*, 242.

benygne: adj. [L. benignus], *kind*, 483.

berd: sb. [O.E. beard], *beard*, 270.

berye: sb. [O.E. berige], *a berry*, 207.

bet: adv. comp. [O.E. bet], *better*, 242.

beth: pr. plu., *are*, 178, v. been.

bevere: sb. [O.E. befer, beofer], *a beaver*, 272.

bidden: v. t., 3 pr. s. bit [O.E. biddan, confused with O.E. beodan], *to command*, 187.

bifil: pret. s. [O.E. befeallan, pret. s. befeoll]; *befell*, 19.

biforn: adv. [O.E. biforan], *beforehand*, *first in the market*, 572; *in front*, 590.

bigynne: v. t. and i., 42: pret. s. bigan, 44; pp. bigonne, 52 [O.E. beginnan]; *to begin*.

bisette: pret. s. [O.E. bisettan], *used*, *employed*, 279.

biside: prep., *beside*, *near*, 620.

bismotered: pp., *soiled*, *dirtied*, 76.

bisy: adj. [O.E. bysig], *busy*, 321; cf. bisier, 322.

bisynesse: sb., *labour, care, anxiety*, 520.
bit = *biddeth*, 187; v. bidden.
blank-manger: sb. [O.F. blanc-manger], *an article of food of a white colour*; see note, 387.
blede: v. i., pret. bledde [O.E. bledan < blod = *blood*]; *to bleed*, 145.
blew: adj. [O.F. bleu], *blue*, 564.
blisful: adj. [O.E. bliðs, *bliss*, < bliðe + ful], *blissful, blessed*, 17.
bokeleer, bokeler: sb. [O.F. bocler], *a buckler, shield*, 112, 668.
boold: adj. [O.E. beald], *bold*, 458.
boote: sb [O.E bot], *remedy*, 424.
boras: sb. [O.F. boras < Arab. boraq], *borax*, 630.
bord: sb. [O.E. bord = *a plank*], *a table*, 52; the bord bigonne = *taken the head of the table*, 52.
born: pp., *borne, acquitted, conducted*, 87.
bote: sb., *remedy, succour*, 424; v. boote.
bracer: sb. [O.F. brace < L. brachia = *the arms*, cog. W. braich, *arm*], *a guard for the arm in archery*, 111.
brawn: sb., plu. brawnes [O.F. braon < L.L. bradonem], *muscle, muscles*, 546.
breem: sb. [O.F. bresme < O.H.G. brahsema], *bream*, 350.
bret-ful: adj. [cf. Swed. brädd], *brim-full*, 687.
brode: adj. and adv. [O.E. adj. brad, adv. brade], *broad*, 155, 471, 549; *broadly, plainly*, 739.
brooch: sb. [O.F broche, *a pin, spit*], *a pin, brooch*, 160.
brustles: sb. [a dimin. of O.E. byrst], *bristles*, 556.
brydel: sb. [O.E. bridel], *bridle*, 169.
burdoun: sb. [O.F. bourdon = *a drone, the humming of bees*], *bass, a bass voice*, 673.
burgeys: sb. [O.F. burgeis < L.L. burgensis], *a citizen, burgess*, 369.
but if = *unless*, 351, 656.
by: prep., *on, by means of*, 581; by the morwe = *of a morning*, 334.
byjaped: pp. [O.E. be + O.F. japper, *to yapp* (*of dogs*)], *befooled*.
bynne: sb. [O.E. binn = *a manger*], *a bin*, 593.
byynge: sb., *buying*, 569.

C.

caas: sb. [O.F. cas < L. casus = *a fall*], *case, condition, hap*, 585; plu., *cases* (*of law*), 323.
cappe: sb. plu., *caps*, 586.
carf: v. kerven.
carl: sb. [Icel. karl, cf. O.E. ceorl, becomes Mn.E churl], *a fellow*, 545.
carpe: v. i. [Scand. = Icel. karpa, *to boast*], *to chatter*, 474.
cas: sb. *chance, hap, condition*, 844.

catel: sb. [O.F. catel < L.L. captale, capitale (caput), *goods, property*], *chattels, goods, property*, 373.

ceint: sb. [O.F. ceint < L. cinctus (pp. of cingere)], *a girdle*, 329.

ceruce: sb. [O.F. ceruse < L. cerussa, cf. Gr. *κηρωτόν, κηρός, beeswax*], *a kind of white lead, ceruse*, 650.

chaped: pp., *having plates or caps of metal on, adorned, capped*, 366.

chapeleyne: sb. [A.F. chapeleine, < Church L. capellan], *a female chaplain, the nun who said the minor offices in a priory*, 164.

chapman: sb. [O.E. ceapman], *merchant*, 397.

charge: sb. [A.F. charge], *possession, power*, 733.

chaunterie: sb. [A.F. chaunterie < L.L. cantaria < L. cantare, *to sing*], *chantry, fees for singing mass*, 510 (note).

cheere: sb. [A.F. chere < L.L. cara, *the face, head* < Gk. *κάρα*], *manner, countenance, appearance*, 139, 728.

chekes: sb. [O.E. ceace], *cheeks*, 633.

cherubynnes: sb., gen. s. [for cherubymes; cherubym, plu., regarded in 624 as sing., + -es, gen. s. termination; Church L. cherubim < Heb. cherubim, plu. of cherub], *of a cherub*, 624.

chevysaunce: sb. [O.F. chevisance], *agreement, especially for borrowing*, 282.

chiere: sb., *entertainment, cheer, delight*, 747.

chiknes: sb. [O.E. cycen], *chickens*, 383.

chyvachie: sb. [O.F. chivauche, < cheval = *a horse* < L. caballus, *a nag*], *a raid, expedition on horseback*, 85.

chivalrie, chivalrye: sb. [A.F. chevalerie < L.L. caballerius, *rider*, < L. caballus], *knighthood, knightly exploits, knights*, 45.

clasped: pp., *fastened with a clasp*, 273.

cleere: adv. [O.F. clere < L. clarum], *clearly*, 170.

clene: adj. and adv. [O.E. clæne], *pure, clean, cleanly*, 133.

clennesse: sb., *cleanness, purity of life*, 506.

clepen: v. t., pp. cleped [O.E. cleopian = *to call*], *to call, call on*, 121, 620, 643.

clerk: sb. [Church L. clericus, < Gr. *κληρικός, κλῆρος, a lot*], *scholar, writer*, 285.

cloke: sb. [O.F. cloque < L.L. cloca, clocca = *a bell, a bell-shaped cape*, cog. Ir. cloca, cleoca], *a cloak*, 157.

clooth: sb. [O.E. clað], *cloth*, 447.

cloysterer: sb. [< O.F. cloister], *a monk*, 259.

cofre: sb. [O.F. cofre < L. cophinum (acc.)], *a coffer, chest*, 298.

cok: sb. [O.E. coc], *a cock*, 823.

colerik: adj. [L. cholericus < Gr. *χολερικος, χολή = gall*], *choleric*, 587.

colpon: sb. [O.F..colpoun < L.L. colponem], *a shred, bundle*, 679.

comen: inf. and pp. [O.E. inf. cuman, pp. cumen], *to come, come*, 23.

compaignye: sb. [O.F. companie; compain = *an associate at meals* < L. cum, *with* + panis, *bread*], *company, companions, lovers*, 24, 461.

compeer: sb. [O.F. < L. comparem (acc.)], *a gossip, a near friend*, 670.

composicioun: sb. [O.F. composicion < L. compositionem], *agreement*, 848.

connen: v. t., pr. s. can, kan; pret. s. couthe, coude; pp. couthe [O.E. cunnan, pret. cuðe, pp. cuð]; *to know, be able*, 14, 210, 327, 390.

contree: sb. [O.F. contree < Prov. contrada < L.L. contrata = *against*; ∴ contree, lit. = *the land over against us*], *country*, 216, 340.

cope: sb. [O.E. copp = *top*], *top*, 554.

cope: sb. [O.E. cuppe < L.L. cuppa < L. cupa = *a cask*], *cup*, 134.

corage: sb. [O.F. corage < L.L. *coraticum < L. cor, *heart* + -aticum], *heart, feeling*, 11, 22.

cosyn: sb. [O.F. cosin < L.L. consinus < L. consobrinus], *a cousin, kinsman*, 742.

cote: sb. [O.F. cote < O.F. cotte < M.H.G. kotte, kutte], *garment, coat*, 103, 328.

coude: v. connen.

countour: sb. [O.F. comptour], *auditor*, 359.

countrefete: v. t. [O.F. contrefeit, pp. of contrefeire, contrefaire < L. contra + facere], *to counterfeit, imitate*, 139.

courtepy: sb. [cf. Du. kort, *short* + pije = *rough coat*], *a short cloak, cope*; overeste courtepy = *top cope*, 290.

couthe: v. connen.

coverchiefs: sb. [O.F. couvre-chef = *covering for the head*], *kerchiefs, head-dresses worn under the hat*, 453.

covyne: sb. [O.F. covine < L. convenire], *intriguing, deceit*, 604.

cristen: *Christian*, 55.

cristophere: *a small figure of St. Christopher, worn as a charm against evil*, 115.

crope: sb., plu. croppes [O.E. crop, *a top*], *top, a shoot, a top of a tree*, 7.

croys: sb. [O.F. crois, croiz < L. crucem], *a cross*, 699.

crulle: adj. [Friesic krull, *curly*], *curly, curled*, 81.

cryke: sb. [O.F. crique, *a creek*], *a creek, inlet, harbour*, 409.

curat: sb. [L.L. curatus], *a parish priest*, 219.

cure: sb. [L. cura], *care, anxiety*, 303.

curious: adj., *careful*, 577.

cursen: v. t. [O.E. cursian], *to curse*, 486.

curteis: adj. [O.F. curteis < L.L.

cortensem, curtensem], *courteous*, 99.

curteisie: sb., *courtesy*, 46.

cut: sb., *lot*, *lots*, 635, 854.

D.

daliaunce: sb. [A.F. daliaunce = *interference*], *tittle-tattle*, *gossip*, 211.

daunce: sb. [Fr. danser < O.H.G. danson = *to draw*], *a game*, *custom*, 476.

daunger: sb. [O.F. dangier = *power*, *lordship*, *danger*, prob. < L.L. dominiarium < L. dominium, dominus], *control*, *dominion*, *power*, *jurisdiction*; in daunger = *under his official control*, 663.

daungerous: adj., *not affable*, *difficult*, *hard to please*, 517.

dayerye: sb. [M.E. deye, *a female servant*, *a dairymaid*, Icel. deigja], *dairy*, 597.

dayseye: sb. [O.E. dæges eage = *eye of day*], *daisy*, 332.

dede: v. deed.

deed: adj. [O.E. dead], *dead*, 145.

deef: adj. [O.E. deaf], *deaf*, 446.

deel: sb. [O.E. dæl], *a deal*, *a part*, 415.

deelen: v. t. [O.E. dælan], *to deal*, *share*, *divide*, 247.

deepe: adv. [O.E. deope], *deeply*, 129.

deeth: sb. [O.E. deaþ], *death*, *pestilence*.

degree: sb. [O.F. degrat < L. de, *down* + gradus, *a step*], *rank or station of life*, 40.

delit: sb. [O.F. delit, deliter < L. delectare], *delight*, 335.

delve: v. t. [O.E. delfan], *to dig*, 536.

delyvere: adj. [O.F. delivre, lit. *freed*], *active*, 84.

despitous: adj., *scornful*, *contemptuous*, 516.

desport, disport: sb. [O.F. desport, *mirth*], *sport*, *diversion*, 137, 775.

dette: sb. [O.F. dette < L. debita], *debt*, 280.

dettelees: adj., *debtless*, *free from debt*, 582.

devys: sb., *opinion*, *decision*, *direction*, 816; v. devyse.

devyse, divyse: v. t. [O.F. deviser < L.L. divisare, L. divisus, pp. of dividere], *to relate*, *describe*, 34.

deyntee: sb. [O.F. daintie < L. dignitatem], *a dainty*, *rarity*, 346; as adj., *dainty*, *good*, 168.

deys: sb. [O.F. deis < L. discum], *a dais*, 370.

diete: sb. [O.F. diete < L.L. dieta < L. diaeta < Gr. δίαιτα], *a way of living*, *diet*, *daily food*, 435.

digne: adj. [O.F. digne < L. dignum], *worthy*, 141; *dignified*, *repellent*, 517.

dischevelee: pp. as adj. [O.F. deschevelé, pp. of descheveler, *to dishevel*], *dishevelled*, *with his hair loose*, 683.

dispence: sb. [O.F. despense], *spending*, *expense*, 441.

doked: pp. [O. Norse dockr, *a*

short tail; cf. W. tocio, *to clip, dock*], *cut short*, 590.

dong: sb. [O.E. dung], *dung*, 530.

doom: sb. [O.E. dom, cog. Gr. *θεμις*], *doom, decision, judgment*, 323.

doon: v. t. 78, pr. pl. 268 [O.E. don, pret. dyde, pp. ge-don], *do, cause, make*.

dormant: adj. [O.F. dormir < L. dormire], *fixed, irremovable*, 353.

dorste: pret. 3 s. [O.E. dorste, pret. of dearr, (*I*) *dare*], *durst*, 227.

doute: sb. [O.F. dute, doute, doubte < L. dubitare], *doubt*, 487.

drawe, drawen: v. t., imper. plu. draweth, pp. drawe, 396 [O.E. dragan, pp. dragen], *to draw, lead*.

drede: v. t. [O.E. (on)drædan], *dread, fear*, 660.

drogges: sb. [O.F. dragée < Gr. *τράγημα, sweetmeats*], *drugs*, 426.

droghte: sb. [O.E. drugoð], *drought*, 595.

drouped: pret. [cf. Icel. drupa], *drooped*, 107.

duszeyne: adj. [O.F. dozeine < L. duodecim + anus], *a dozen*, 578.

dyke: v. t. [O.E. dic = *a dike, ditch*], *to make ditches*, 536.

dyvynys: sb. plu. [O.F. devin < L. divinum], *theologians, divines*.

E.

ecclesiaste: sb. [O.F. ecclesiaste < Church L. ecclesiastes < Gr. *ἐκκλησιαστής, ἐκκλησία = an assembly*], *an ecclesiastic, a preacher*, 708.

ech: adj. [O.E. ælc < a-ge-lic], *each*, 369; echon = *each one*, 820.

eek: adv. [O.E. eac, Goth. auk], *also*, 5, 41, 56.

elles, ellis: adv. [O.E. elles, cog. Gr. *ἄλλος*, L. alius], *else*, 375, 735.

embrouded: pp. [O.F. embroder], *embroidered*, 89.

encombred: pp. and adj. [O.F. encombrer], *wearied, tired, troubled, in danger*, 508.

encressen: v. t. [O.F. encrese, stem of encrescerai, fut. of encrestre < L. in-crescere, *to grow upon*], *to cause to increase*.

endite: v. t. [O.F. enditer < L.L. indictare], *to compose, write*, 95.

engendred: pret. 421, pp. as adj. 4 [O.F. engendrer < L. in + genero, *to beget*], *sprung up, produced*.

enoynt: pp. [O.F. enoint < L. inunctum, pp. of inungere], *anointed*, 199.

entuned: pp. [L. in + tonus, *a tone*], *intoned*, 123.

envyned: pp. as adj. [O.F. enviné], "*cellared*," *supplied with wine*, 342.

er: adv. [O.E. ær], *ere, before*, 36, 255.

ercedecenes : sb. gen. [Gr. *ἀρχι-* + *διακονος*], *archdeacon's*, 655.

erly : adv. [O.E. ærlice], *early*, 33.

eschaunge : sb. [O.F. eschaunge], *exchange*, 278.

ese : sb. [O.F. eise = *pleasure*], *pleasure, entertainment.*

esen : v. t., pp. esed [O.F. aiser, aisier], *entertain, accommodate*, 29.

estaat, estat : sb. [O.F. estat < L. statum], *estate, state, condition*, 203.

estatlich, estatly : adj., *stately, dignified*, 140, 281.

esy : adj. [O.F. aisie], *easy*, 223 ; esy of dispence = *moderate in spending*, 441.

ete : v. t. [O.E. etan], *eat, devour*, 947.

evene : adj. [O.E. efen], *ordinary, moderate, average*, 83.

everich : adj. [O.E. æfre + ælc], *each, every*, 241, 371; everychon = *each one, every one*, 31.

everydeel : adv., *every whit*, 368.

eyen : sb. plu. [O.E. eage, plu. eagan], *eyes*, 152.

F.

facultee : sb. [O.F. faculté < L. facultatem], *thought, opinion*, 244.

fader : sb. [O.E. fæder], *father*, 100 ; gen. fader, 781.

fair : adj. [O.E. fæger], *fair* ; a fair = *a likely one*, 165.

faire : adv. [O.E. fægere], *fairly, well, gracefully, neatly*, 94, 273.

faldyng : sb., *a coarse cloth*, 391.

falle : v. i., pret. s. fil, 845 ; plu. fillen ; pret. s. subj. fille, 131 ; pp. fallen, falle, 324 [O.E. feallan, pret. s. feoll, plu. feollon, pp. feallen] ; *to fall, befall, occur*, 585.

famulier : adj. [O.F. familier < L. familiarem], *familiar*, 215.

farsed : pp. [O.F. farcir < L. farcire], *stuffed*, 233.

felawe : sb. [Icel. fe-lag-i = *partner in common property*, fe (= O.E. feoh), *property* + lag, *a laying together, society*], *fellow, companion*, 650.

felaweshipe : sb., *company*, 26, 32.

fer : adj. and adv., pos. and comp. ; ferrer, 835, comp. ; ferreste, 494, superl. [O.E. feorr ; comp. fierra (comp. adv. fierr) ; superl. fierrest, wk. fierresta] ; *far, late*, 388, 491.

ferne : adj. [O.E. fyrn], *ancient, distant, foreign*, 14.

ferther : adv. [O.E. furðor], *further*, 36.

ferthyng : sb. [O.E. feorðung = *a fourth part*], *a morsel, a small article of a farthing's value*, 134, 255.

festne : v. t. [O.E. fæstnian], *to fasten*, 195.

fet : pp. [O.E. fetian, pp. fetod], *fetched*, 819.

fether : sb. [O.E. feðer], *feather*, 107.

fetisly : adv., *skilfully, neatly*, 124, 273.

fetys : adj. [O.F. faitis < L. factitium], *neat, well-made*, 157.

feyne: v. t. [O.F. feindre < L. fingere, *to shape*], *to feign*, 705.

fithele: sb. [= Icel. fiðla < med. L. fidula < L. fidis], *fiddle*, 296.

flex: sb. [O.E. fleax], *flax*, 676.

flour: sb. [A.F. flur, L. florem], *flower*, 4.

flour-de-lys: sb. [O.F. flor-de-lis], *fleur-de-lis*, 238.

floytynge: pr. ptc. [O.F. flauter < L.L. *flatuare < L. flatus], *fluting*, 91.

fond: pret. *found*, 701.

foo: sb. [O.E. fah], *foe*, 63.

for: conj., *because, seeing that*, 443.

forneys: sb. [O.F. fornaise < L. fornacem], *a furnace, fire*, 202, 559.

forpyned: pp. as adj. [O.E. for, intensive prefix + pinian], *wasted by torment*, 205.

forster: sb. [O.F. forest + O.E. -ere, personal term.], *a forester*, 117.

fortunen: v. t. [O.F. fortune < L. fortuna], *to presage, to give good or bad fortune to*, 417.

for-thy: conj., *therefore*, 1841.

forward, foreward: sb. [O.E. fore-weard, *a precaution, agreement*], *agreement*, 33, 829.

fother: sb. [O.E. foðer], *a cart-load*, 530.

foughten: pp. of fighten, v. t. [O.E. feohtan, pret. feaht (plu. fuhton), pp. fohten], *to fight*, 62.

fourtenyght: sb. [O.E. feowertiene + niht], *fortnight*, 829.

fowel: sb. [O.E. fugol], *a fowl, bird*, 9, 190.

frankeleyn: sb. [O.F. fraunkeleyn < L.L. franchilanus; the suffix -lanus is Teutonic, cf. O.E. -ling], *a freeholder, a wealthy farmer*, 331.

fraternitee: sb. [O.F. fraternité < L. fraternitatem], *a guild*, 364.

freend: sb. [O.E. freond], *a friend*, 299.

frere: sb. [O.F. frere, fredre < L. fratrem], *a friar*, 208.

fro: prep. [Scand. = Icel. fra, cf. O.E. from, becomes M.E. and Mn.E. from], *from*, 44.

fyr-reed: adj., *fire-red, red as fire*, 624.

G.

gadrede: pret. of gaderen [O.E. gaderian, gædrian], *to gather*, 824.

galyngale: sb. [O.F. galingal = *the root of the cyperus rush*], *sweet cyperus root*, 381.

gamed: pret., *pleased*, 534.

gan: pret. s. of ginnen, pret. plu. gonne [O.E. -ginnen, pret. -gan, plu. -gunnon, pp. -gunnen], *begun*; pret. gan is freq. an auxiliary = *did*, 301.

garleek: sb. [O.E. garleac, gar, *spear* + leac, *a herb, plant, leek*], *garlic*, 634.

gat-toothed: adj., *gate-toothed, gap-toothed*, i.e. *with teeth wide apart*, 468 (v. note).

gauded: pp., *having gawdies or large beads; ? dyed, dyed green*, 159.

geere, gere: sb. [O.E. gearwa, s. f. plu. = *preparation, dress*, gearo = *ready*], *apparel*, 365.

geldehalle: sb. [O.E. gield, gild, = *payment* + heall], *guildhall*, 370.

geldyng: sb. [M.E. gelden, *to geld*, Icel. gelda], *a gelding*, 691.

gentil: adj. [O.F. gentil < L. gentilem], *noble*, 72.

gerner: sb. [O.F. gerner < L.L. granarium], *garner*, 593.

gesse: v. t. [cf. Du. gissen], *to deem, suppose, think*, 82.

geten: pp., *got, secured*, 291.

geve, geven: v. t., pret. gaf, 227, [O.E. giefan], *to give, value*, 223.

gilty: adj. [O.E. gylt = *debt, fault, guilt*, gieldan, *to pay, requite*], *guilty*, 660.

gipser: sb. [O.F. gibbeciere, gibier = *game*], *pouch*, 357.

girles: sb. plu., *youths of both sexes*, 664.

gise, gyse: sb. [O.F. guise, Teut., = O.E. wise], *fashion, manner*, 663.

gobet: sb. [Norm. F. gobet], *a small piece, shred*, 696.

goliardeys: sb. [O.F. goliardeis < L.L. goliardensis], *a ribald buffoon*, 560.

gonne: v. gan

good: sb. [O.E. god], *property*, 581.

goon: v. i. [O.E. gan, *to go*], *to go*, 12..

goost: sb. [O.E. gast], *ghost, spirit*, 205.

goot: sb. [O.E. gat], *goat*, 688.

goune: sb. [O.F. goune], *a gown, robe*, 391.

governance, governaunce: sb. [O.F. governer < L. gubernare], *management, control, business matters*, 281.

grece: sb. [O.F. greese < L. crassus, *fat, gross*], *grease*, 135.

greet: adj., comp. gretter, 197 [O.E. great], *great*, 84.

greyn: sb. [O.F. grein, grain < L. granum], *grain*, 596.

grope: v. t. [O.E. grapian = *to grasp*], *to probe*, 644.

ground: sb. [O.E. grund], *texture*, 453.

grys: sb. [O.F. gris = *gray*], *gray fur*, 194.

gyde: sb. [O.F. *guider (guier), *to guide*, Teut., cog. O.E. witan, *to know*], *guide*, 804.

gynglen: v. i. [? onom.], *to jingle*, 170.

gypon, gypoun: sb. [a dimin. of gipe (Arab origin) = *a cassock*], *a short vest, doublet*, 75.

gyse: v. gise.

H.

haberdassher: sb. [O.F. hapertas = *a kind of cloth*], *a seller of small wares*, 361.

habergeon, habergeoun: sb. [O.F. hauberjon, hauberc < O.H.G. halsberc = O.E. healsbeorh, *neck-defence*, heals, *neck* +

beorgan, *to protect*], *a coat of mail, a habergeon*, 76.

hadde: pret. s. *had*, 48.

halwes: sb. plu. [O.E. halig = *holy*], *saints, shrines of saints*, 14.

han: v. t. [O.E. habban], *to have*, pr. plu., 849.

hangen: v. t., pret. heeng, heng [O.E. hon < *hanhan, pret. s. heng, pp. hangen], *to hang*, 160, 358, 676.

happe: v. i. [Icel. happ = *hap, chance*], *to happen*, 585.

hardily: adv. [O.F. hardi < O.H.G., cog. with O.E. heard, becomes Mn.E. hard], *boldly, surely, certainly*, 156.

harlot: sb. [O.F. harlot], *a vagabond, rascal*, 647.

harlotrie: sb., *scurrility*, 561.

harneised: pp., *equipped*, 114.

harre: sb. [O.E. heorr, *a hinge*], *a hinge, hinges*, 550.

haten: v. t., pr. subj. heete; pret. highte, 719; pp. hight, highte, 616, 860 [form and active meaning, O.E. hatan, pret. heht = *to command, promise, name*; passive meaning, O.E. hatte, pres. and pret. pass. of hatan, = *is named, was named*]; *to bid, promise, call, be called, named*.

haunt: sb. [O.F. hanter, *to frequent* < Bret. hent, *a path*, W. hynt], *use, practice*, 447.

heed: sb. [O.E. heafod], *head*, 198.

heeld: pret. s. [O.E. heold, pret. of healdan], *held, esteemed*, 182.

heeng: v. hangen.

heep: sb. [O.E. heap], *heap, crowd*, 575.

heer, here: sb., plu. heris, herys, 555 [O.E. hær], *hair*, 675.

heere: v. t. [O.E. hieran], *to hear*, 169; pret. herde, 221.

heete: v. haten.

heigh: adj. [O.E. heah], *high*, 316.

hem: pron. plu., dat. and acc. [O.E. heom, him, dat. plu.], *them*, 11.

hente: v. t., 299 [O.E. hentan], *to get, take, seize*.

herberwe: sb. [Icel. herbergi, lit. *army-shelter*; cp. O.E. herebeorgian], *harbour, lodging, inn*, 403, 765.

herde, hierde: sb. [O.E. hierde = *a herdsman*], *a herd, herdsman*, 603.

herde: pret., *heard*, 221; v. heere.

here: pron., *their*; v. hir.

heris, herys: v. heer, sb.

herkneth: imper. plu. [O.E. hearcnian = *to hearken*], *hearken*, 828.

herte: sb. [O.E. heorte], *a heart*, 150, 229.

hethen: sb. and adj. [O.E. hæðen; hæð = *heath*], *heathen, a heathen power or army*, 66.

hethenesse: sb., in concrete sense = *heathen lands*, 49.

heve: v. t., pret. haf [O.E. hebban, pret. hof, *to raise, lift*], *to heave, raise, lift*, 550.

hevene: sb. [O.E. heofon], *heaven*, 519.

hewe: sb. [O.E. hiw], *colour, complexion, hue*, 394.

hider: adv. [O.E. hider, hiðer], *hither*, 672.

hierde: sb. v. herde.

hight, highte: v. haten.

hipe: sb. [O.E. hype], *hip*, 472.

hir, hire: gen. and dat. s., 3 pers. pron., f. [O.E. hire, gen. and dat. s. of heo = *she*], *her*, 119.

hir: gen. plu., 3 pers. pron. [O.E. hiera, hira], *their, of them*, 11, 586.

hise: gen. s., 3rd pers. pron., m. [O.E. his, gen. s. of he], *his*, 1.

holde, holden: pp. [O.E. inf. healdan], *esteemed, held*, 141.

holt: sb. [O.E. holt, cf. Ger. holz], *wood, grove*, 6.

holwe: adj. [O.E. holh, holg, *hollow*], *hollow*, 289.

hond: sb. [O.E. hond, *hand*], *hand*, 193.

hool: adj. (sb.) [O.E. hal = *whole*], *whole*; dat. hoole, 533.

hoolly: adv. *wholly*, 599.

hooly: adj. [O.E. halig], *holy*, 17, 178, 479.

hoomly: adv. [O.E. ham + -lice], *in a homely manner*, 328.

hoot, hoote: adj. and adv. [O.E. hat, *hate*], *hot, hotly*, 97, 394.

hors: sb. s. and plu. [O.E. hors, s. and plu.], *horse, horses*, 74, 598.

hosen: sb. plu. [O.E. hosan, plu.], *stockings*, 456.

hostelrie, hostelrye: sb. [O.F. hostel < L.L. hospitale < L. hospitem, *a guest*], *a hotel, inn*, 23, 718.

hostiler: sb., *an innkeeper*, 241.

houre: sb. [A.F. houre, L. hora], (*an astrological*) *hour*, 416.

housbond: sb. [O.E. hus-bunda, hus = *a house* + contr. of pr. ptc. buende, buan = *to dwell*, ∴ = *house-dweller*], *a husband*, 460.

humour: sb. [O.F. humour, L. humor = *moisture*], *humour*.

hy, hye: adj. and adv., comp. hyer, 399; *high, highly*, 271, 399.

hym: pers. and reflex. pron., *him, himself*, 87, 510.

hymselven: reflex. pron., *himself*, 184.

hyne: sb. [O.E. hina, *a domestic*], *hind, farm-servant*, 603.

hyre: sb. [O.E. hyr], *hire*, 507.

I.

ilke: adj. [O.E. ilca], *same*, 64, 721.

in: prep. [O.E. in], *in*; *on, according to*, 416.

infect: adj. [O.F. infecter < L.L. infectare < L. inficio, infectum], *invalid, made invalid*, 320.

inne: adv. [O.E. inne], *in*, 41.

iren: sb. [O.Merc. iren = W.Sax. isern], *iron*, 700.

J.

janglere: sb. [M.E. jangle < O.F. jangler = *to jest, mock*], *a prater, loud talker*, 560.

japes: sb., *jests, tricks*, 705.

jet: sb. [M.E. jetten < O.F. jetter < L. jactare, *to throw about*], *fashion*, 682.

jolitee: sb. [O.F. joliveté; joli, jolif = *gay*; Scand., cog. with E. yule], *comfort, joyfulness*, 680.

juge: sb. [A.F. juge < L. judicem], *a judge*, 814.

juste: v. t. [O.F. juster < L.L. juxtare, *to approach* < L. juxta], *to joust, tilt*, 96.

K.

kan: v. connen.

keepe: sb., *care, attention, heed*, 397, 503.

kene: adj. [O.E. cene], *sharp*, 104.

kepe: v. t., pret. kepte [O.E. cepan = *to keep, guard*], *take care of, observe*, 415.

kepere: sb. *principal, head*, i.e. *prior*, 172.

kerven: v. t., pret. carf, pp. korven [O.E. ceorfan, pret. cearf (plu. curfon), pp. corfen], *to carve, cut*.

knarre, knarry: adj., *gnarled, knotted, muscular*, 549.

knobbe: sb., *a pimple*, 633.

knowen: v. t., pp. knowe, knowen [O.E. cnawan, pret. cneow, pp. cnawen], *to know*, 730.

koude: pret. of connen (q.v.), *knew, could*, 94, 110.

kowthe: pp. *renowned*, 14; v. connen.

L.

laas, las: sb. [O.F. las < L. laqueus = *a noose, snare*], *a cord, snare, net*, 392.

lad, ladde: pp. and pret. of leden, [O.E. lædan, pret. lædde, pp. læded; lad = *a way*], *to lead*.

lady: gen. s., 88, 695 [O.E. hlæfdige, gen. hlæfdigan = *hlaford-ig-e, f.; hlaford, v. lordes], *lady's*.

lafte: pret. of leven [O.E. læfan], *to cease*, 492.

large: adj. and adv. [O.F. large], *free*, 374; *freely*, 734.

lat: imperat. [O.E. inf. lætan], *let*, 188, v. leet.

late: adv. [O.E. late], *lately*, 690.

latoun: sb. [O.F. laton], *a kind of metal, brass*, 699.

lay: pret. of liggen (q.v.), *stop, lodge*, 20.

lazar: sb. [Ch. L. lazari = *lepers*, < Lazarus], *a leper*, 242.

leed: sb. [O.E. lead], *a leaden vessel*, 202.

leene, lene: adj. [O.E. hlæne], *lean*, 287.

leet: pret. of leten [O.E. lætan, pret. let], *to let, leave*, 128, 508.

lekes: sb. [O.E. leac, *a herb, leek*], *leeks*, 634.

lene: adj., v. leene.

lene: v. t. [O.E. lænan = *to lend*], *to lend, give*, 611.

leste: sb., *pleasure*, 132; v. lust.

lesten, listen: v. t., pret. leste, liste [O.E. lystan], *to please*, 750.

letuaries: sb. [O.F. letuaire, electuaire < L. electuarium = *a medicine dissolving in the mouth*], *electuaries*, 426.

levere: adj. comp. [O.E. leofra, comp. of leof = *dear*], *dearer, rather*, 293.

lewed: adj. [O.E. læwed, adj., = *lay*], *ignorant*, 502, 574.

leyn: v. t., pret. leyde, pp. leyd [O.E. lecgan], *to lay*, 81, 841.

licour: sb. [O.F. licur < L. liquorem], *liquor, liquid, juice*, 3.

lik, lyk: adj. [O.E. (ge)lic], *like*, 259, 412.

lipsed: pret. of lipsen [O.E. wlispian], *lisped*, 264.

liste: v. impers. [O.E. lystan], pret., *pleased*, 102.

lite: adj. [O.E. lyt], also **litel** [O.E. lytel], *small, little*, 87, 494.

lodemenage: sb. [O.E. (ge)lad, *a way, path* + menage < L. manus + L.L. -aticum, through O.F.], *pilotage*, 403.

lokkes: sb. pl. [O.E. loce], *locks (of hair), curls*, 677.

lond: sb. [O.E. lond], *land, country*, 14.

longen: v. t. [O.E. longian], *to long for*, 12.

loore: sb. [O.E. lar], *lore, learning*, 527.

looth: adj. [O.E. lað], *hateful*, 486.

lordes: sb. plu. and gen. s. [O.E. hlaford, *hlaf-weard = *loaf-warden*], *lords, lord's*, 47.

lordynges: sb., *lordlings, sirs*, 761.

lough: adj. [Scand., Icel. lagr, cog. O.E. licgan, *to lie*], *low*, 522.

love-dayes: sb. plu. [O.E. lufu + dæg], *love-days, days for the amicable settlement of differences*, 258

love-knotte: sb. [O.E. lufu + cnotta], *a love-knot, a complicated knot*, 196.

lovyere: sb. [O.E. lufu = *love*], *a lover*, 80.

luce: sb. [O.F. luz], *a pike*, 350.

lusty: adj., *pleasant, joyful*, 80.

lyf, lyve: sb. [O.E. lif], *life*, 71, 459.

lymytour: sb. [O.F. limiteur < Church L. limitatorem], *one licensed to beg within certain limits*, 209.

lytarge: sb. [O.F. litharge < L. lithargyrus < Gr. λιθάργυρος] *white-lead*, 629.

lyven: v. i. [O.E. lifian, libban = *to live, remain*], *to live*, 335.

M.

magyk: sb. [L. magicus, *pertaining to sorcery*; Gr. μαγεία, *the theology of the Magians*], *magic*, 416.

maistre: sb. [O.F. maistre < L. magistrum], *a master, chief, skilful artist*, 576.

maistrie: sb. [O.F. maistrie], *skill, superiority, excellence*, 165.

maken: v. t. [O.E. macian], *to make, compose, draw up*, 325, 384.

male: sb. [O.F. male = *a bag*], *a bag*, 694.

maner: sb. [O.F. manere < L.L. maneria (= *habit*) < L. manus, *a hand*], *manner, kind*, 71.

mannes: sb., gen. s. [O.E. mannes, gen. of mann], *man's*, 574.

mantel: sb. [O.F. mantel], *a mantle*; foot-mantel = *a mantle reaching from the hips downwards*, 472.

marchal: sb. [O.F. mareschal < L.L. mariscalcus < O.H.G. marahscalc < O.H.G. marah = *a horse*, cog. O.E. mearh, W. march + scalc = *a servant*], *a marshal, steward*, 755.

marybones: sb. plu. [O.E. mearg + ban], *marrow-bones*, 380.

maunciple: sb. [O.F. mancipe < L. mancipium = *a formal purchase*], *a purveyor or purchaser of provisions, a manciple*, 567.

may: pr. s. [O.E. mæg, 1 and 3 pers.; meaht, miht, 2 pers.], *may, can*, 230.

medlee: adj. [O.F. medle], *of mixed stuff, motley*, 328.

meede: sb. [O.E. mæd], *a mead, meadow*, 89.

meede: sb. [O.E. mēd], *meed, reward*, 770.

men: indef. pron. [O.E. menn, plu. of mann], *man, one*, used like Fr. on, 149.

mere: sb. [O.E. mere, f. of mearh = *horse*], *a mare*, 541.

merye, mury, murye, myrie: adj. [O.E. myrge], *pleasant, merry*, 208, 757, 802.

meschief: sb. [O.F. meschief < L. minus, *less* + L. caput, *a head*], *danger, mishap, misfortune*, 493.

mesurable: adj. [O.F. mesure < L. mensura], *moderate*, 435.

mete: sb. [O.E. mete], *meat, food*, 127, 136.

mo: adv. comp. [O.E. ma], *more*, 576.

moot, moote, mote, moste: pr. s.; pret. **moste, muste** [O.E. 1 and 3 pr. s. mot, 2 pr. s. most, plu. moton, pret. moste], *may, must, ought*, 232, 735.

mormal: sb. [cf. L.L. malum mortuum = *a disease of the feet and skin*], *gangrene, cancer, sore*, 386.

morne: sb. [O.E. morgen], *morning*, 358.

mortreux: sb. [O.F. mortreux], *a sort of stew, soups*, 384.

morwe, morwenynge: sb. [O.E. morgen], *morning, morrow*, 334.

motteleye: sb. [O.F. mattele = *clotted, curdled*], *a motley garb*, 271.

moyste: adj. [O.E. moiste < L.L. mustius < L. mustum = *new wine, must*], *soft*.

muche: adj. [O.E. micel, mycel, minus the suffix, due to Scand. infl., cf. Icel. adv. mjok; cog. Gr. *μέγας*], *great*, 494.

muchel: adj. [O.E. micel, mycel, cog. Gr. f. *μεγάλη*], *much*, 132.

murierly: adv. comp., *more merrily*, 714; v. merye.

muwe: sb. [O.F. mue, *a coop for fowls, the moulting of feathers*, O.F. muer < L. mutare = *to change*], *a mew, coop*, 349.

myselven: refl. pron. [O.E. min + self, selfa], *myself*, 803.

myster, mystier: sb. [O.F. mester < L. ministerium], *trade, craft*, 613.

N.

nacion: sb. [O.F. nacioun, naciun, L. nationem], *nation*, 53.

namo = na mo = *no more*, 544.

narette: v. arette.

narwe: adj. [O.E. adj. nearu, gen. nearwes], *close, narrow*, 625.

nas = ne was [O.E. ne wæs], *was not*, 251, 321.

nat: adv. [O.E. nawiht (= ne + a + wiht)], *not*, 74, 244.

nathelees: adv. [O.E. na + þe + læs], *nevertheless*, 35.

ne: adv. and conj. [O.E. ne = *not, nor*], *not, nor*; ne . . . ne = *neither . . . nor*; ne . . . but = *only*, 120.

natureel: adj. [L. naturalis], *natural, of nature*, 416.

nayles: sb. plu. [O.E. nægel], *nails, claws*.

neet: sb. [O.E. neat = *cattle*], *cattle*, 597.

nekke: sb. [O.E. hnecca], *neck*, 238.

noght: adv. [O.E. nawiht = ne + a + wiht], *not*, 107.

nolde: pret. [O.E. nolde, pret. of nyllan = ne willan], *would not*, 550.

nones, nonys: sb. [= -n + ones, -n of L.W.S. þan, O.E. þæm, þam, dat. s. m. and n. of the def. art., + O.E. anes, gen. s. of an = *one*], *time, nonce, occasion*, 379, 523.

nonne: sb. [O.E. nunne < L.L. nonna], *a nun*, 163.

noon: adj. [O.E. nan], *none, no one*, 210.

noot: 1 pr. s., 284 [O.E. ne + witan, inf.; wat (plu. witon), pr. indic.; wiste, pret.], *know not, knows not*.

norissyng: sb. [O.F. noriss., stem of ptc. of norir < L. nutrire = *to nurse, nurture*], *nourishment*, 437.

nosethirles: sb. plu. [O.E. nos-ðyrel, *nose-hole*], *nostrils*, 557.

not-heed: sb. [O.E. hnutu = *a nut* + heafod], *a clean-shaved head, a crop head*, 109.

nowthe: adv. [O.E. nu þa = *now then*], *now*, 462.

ny: adj. [O.E. neah], *nigh, near, close*, 588, 732.

nyghtertale: sb. [O.E. niht = *night* + (ge)tal, *number*], *night-time*, 97.

O.

o: num. [O.E. an], *one*, 304, 363.

of: prep. and adv. [O.E. of], *of, off*, 782.

offertorie: sb. [L. offertorium], *offertory, sentences of Scripture said or sung after the Nicene Creed, whilst the offerings were collected*, 710.

office: sb. [O.F. office < L. officium], *a secular employment*, 292.

oon: num. [O.E. an], *one, the same, same kind of*, 341.

other, plu. **othere**: adj. and pron. [O.E. oðer], *other, others*, 113.

othes: sb. plu. [O.E. að], *oaths*, 810.

ounce: sb. [L. uncia = *the twelfth part of anything*], *a small piece*, 677.

oure: poss. pron. [O.E. ure], *of us, our*, 799, 823.

out-ridere: sb., *one fond of riding about*, 166.

outrely: adv. [O.E. utor, comp. of ut + lice], *utterly*, 237.

over-al: adv., *everywhere*, 216.

overeste: adj. superl. [O.E. ofer, prep.], *topmost, top*, 290.

overspradde: pret. [O.E. ofer + sprædan], *spread over*, 678.

owene: adj. [O.E. agen, orig. pp. of agan = *to possess*], *own*, 213.

owher: adv. [O.E. a-hwær], *anywhere*, 653.

oynement: sb. [O.F. oignement, ongier, *to anoint*, < L. unguere], *ointment*, 631.

oynon: sb. [O.F. oynoun < L. unionem], *onion*, 634.

P.

paas: sb. [O.F. pas < L. passum], *at a foot-pace*, 825.

pace: v. i. and t. [O.F. passer], *to go, pass, outstrip*, 36, 175.

pardee: interj. [O.F. par dieu], a common oath = *by God!*

parfit: adj. [O.F. parfit, parfeit < L. perfectum], *perfect*, 338.

parisshen: sb. [O.F. parochien < paroche < Ch. L. paroecia < Gr. παροικία], *parishioner*, 488.

partrich: sb. [O.F. perdrice < L. perdicem], *a partridge*, 349.

parvys: sb. [O.F. parvis, parais = *the porch of a church* < L.L. paradisum = *the portico of St. Peter's, Rome, paradise* < Gr. παράδεισος], *church porch*, i.e. *of St. Paul's*, 310.

passen: v. t., *to go beyond, exceed, surpass*, 448; v. pace.

pees: sb. [O.F. pees < L. pacem], *peace*, 532.

peire: sb. [O.F. paire < L. paria = *equal*], *a pair*, 159.

perce: v. t. [O.F. percer], *to pierce*, 2.

pers: adj. [O.F. pers.], *blue, bluish grey*, 439, 617.

person, persoun: sb. [O.F. persone < L.L. persona (ecclesiae), *the person* (*of the church*); L. persona = *person*], *a parson, parish priest*, 478, 702.

peyne, peynen: v. refl. [M.E. sb. peyne < L.L. pena < L. poena], *to take pains, endeavour*, 139.

philosophre: sb. [O.F. philosophe < L. philosophum < Gr. φιλόσοφος = *a lover of wisdom*], *a philosopher, alchemist*, 297.

pigges: sb., gen. s. [O.E. pecg], *pig's*, 700.

piled: adj. [O.F. peler, piller < L. pilare, *to deprive of hair*], *plucked, thin*, 627.

pilwe-beer: sb. [O.E. pyle (= *pulwi) < L. pulvinus + O.E. bær], *pillow-case*, 694.

pitaunce: sb. [O.F. pitance],

portion of food, food allowance, 224.

pitous: adj. [O.F. pitous < L.L. pietosus < L. pietas], *compassionate, piteous*, 143.

pleyen: v. t. [O.E. plegian], *to play*, 236.

pleyn: adj. and adv. [O.F. plein < L. plenum], *full*, 315; *fully*, 327.

plowman: sb. [Icel. plogr, *a plough* + O.E. mann], *a ploughman, a poor farmer*, 529.

pocok arwes: sb. plu. [O.E. pea < L. pavo + O.E. coc, cocc + O.E. arwe, cog. L. arcus], *peacock arrows*, i.e. *arrows made with peacock feathers*, 104.

point, poynt: sb. [O.F. (en bon) point], *condition, case*, 200.

pomely: adj. [O.F. pommelé], *dappled, dapple*, 616.

poraille: sb. plu. [O.F. poverail], *poor folk, rabble*, 247.

port: sb. [O.F. port < L. porto], *carriage, behaviour*, 67, 138.

post: sb. [O.E. post < L. postem], *pillar, support*, 214, 800.

poudre: sb. [O.F. poudre < L. pulverem, *dust*], *powder*; poudre - marchant, *flavouring powder*, 381.

poure: v. i., *to pore, look close and long*, 185.

povre: adj. [O.F. povre < L. pauper, becomes Mn.E. pauper], *poor*, 225, 260.

poynaunt: adj. [pr. ptc. of O.F. poindre < L. pungere, *to prick*], *pungent, piquant*, 352.

poynt: v. point.

praktisour: sb., *practitioner*, 422.

preest, prest: sb., plu. preestes [O.E. preost < Ch. L. presbyter < Gr. πρεσβύτερος, *elder*], *a priest*, 164, 501.

presse: sb. [O.F. presse], *a press, mould*, 81, 263.

preyere: sb. [O.F. preiere < Ch. L. precaria], *prayer*, 231.

prikasour: sb., *a hard rider*, 189.

priken: v. t. [? O.E. prician, *to prick, spur* = M.Du. pricken], *prick, spur, incite*, 11.

prikyng: sb., *spurring*, 191.

pris, prys: sb. [O.F. pris < L. pretium], *price, esteem, prize, renown*, 67.

prively, pryvely: adv., *secretly*, 609, 652.

propre: adj. [O.F. propre < L. proprium], *own*, 540, 581.

pulle: v. t. [O.E. pullian = *to pull*], *to pluck*, 652.

pulled: pp. as adj., *plucked, moulting*, 177.

pultrye: [O.F. pultrie, poletrie], *poultry*, 598.

purchas: sb. [O.F. purchas < purchacer, *to pursue, acquire*], *earning, proceeds from begging*, 256.

purchasour: sb. *conveyancer*, 318.

purchasyng: sb., *conveyancing*, 320.

purtreye: v. t. [O.F. portray-, stem of portrayant, pr. ptc. of portraire < L.L. protrahere], *to pourtray*, 96.

pynchen: v. t. [O.F. pincer < It. picciare; piccio, *a beak, bill*], *to cavil*, 326; pp., *closely pleated*, 151.

pynnes: sb. [O.E. pinn = *pin, peg*], *pins, pegs*, 234.

Q.

quite: v. t. [O.F. quiter < L.L. quietare], *pay, redeem*, 770.

quyk, quyke: adj. [O.E. cwic], *quick, alive*, 306.

R.

rage: v. i. [O.F. ragier < rage < L. rabiem], *romp, play the wanton*, 257.

raughte: pret. of rechen [O.E. ræcan, pret. ræhte], *to reach*, 136.

recchelees: adj. *recklcss*, 179.

rede: v. t. [O.E. (ge)rædan], *to read*, 741.

redy: adj. [O.E.(ge)ræde], *ready, prepared*, 21.

reed: sb. [O.E. ræd], *counsel, plan, adviser*, 665.

reed, reede: adj. [O.E. read], *red*, 90, 153.

reherce: v. t. [O.F. rehercer < O.F. herce, *a harrow* < L. hirpicem], *to rehearse*, 732.

rekene, rekne: v. t. [O.E. (ge)recenian], *to reckon*, 401.

relikes: sb. [O.F. relikes, L. reliquias], *relics*, 701.

remenaunt: sb. [O.F. pr. ptc. remenant < L. remanere], *remnant, remainder*, 724.

rennyng: sb. *running*, 551.

resons: sb. [O.F. resoun, raisoun < L. rationem], *opinions, talk*, 274.

reule: sb. [O.F. reule < L. regula], *rule, discipline*, 175.

reve: sb. [O.E. (ge)refa], *reeve, steward*, 542.

reyn: sb. [O.E. regn], *rain*, 492.

reysed: pp. [O.E. ræsan, *to rush*], *seen service*, 54.

riche: adj. as sb. [O.F. riche], *rich people*, 248.

riden: v. i., pret. s. rood, 169, 328; pret. plu. riden, ryden, 825, 856 [O.E. ridan, pret. s. rad, plu. ridon]; *to ride*.

roost: sb. [O.F. rost], *roast meat*, 206.

rooste, roste: v. t. [O.F. rostir], *to roast*, 147, 383.

rote: for roote, dat. of root [Icel. rot = *a root*], *a root*, 2.

rote: sb. [*O.F. rote, cf. L.L. chrotta, O.Ir. crot, W. crwth], *a small harp, a kind of fiddle or crowd*, 236.

rouncy: sb. [O.F. runcin], *a hack, nag*, 390.

rounded: pret. [M.E. (adj.) rounde = *round* < O.F. rounde < L. rotundum (acc.)], *assumed a round form*, 263.

route: sb. [O.F. route, *a band of men* < L. rupta = *a company in* broken *ranks*], *a company, assembly*, 612.

ryden: v. riden.

S.

sangwyn: adj. [O.F. sanguine < L. sanguineum], *red*, 333, 439.

saugh, seigh: pret. s. of se (q.v.).

sautrie: sb. [O.F. sautier < Ch.L. psalterium < Gr. *ψαλτήριον*], *psaltery, a kind of harp*, 296.

sawcefleem: adj. [L.L. salsum phlegma], *pimpled*, 625.

scaled: adj. [O.E. scealu = *a shell, husk*], *scabby*, 627.

scarsly: adv. [O.F. escars, L.L. excarpsum], *frugally*, 583.

scathe: sb. [O.E. scaðu, cf. Icel. skaði], *harm, misfortune*, 446.

science: sb. [L. scientia], *knowledge*, 316.

sclendre: adj. [O.F. esclendre, of Teutonic origin], *slender*, 587.

scole: sb. [O.E. scolu < L. schola, Gr. *σχολή*], *school*, 125.

scoler: sb., *scholar, student*, 260.

scoleye: v. t., *to attend school or college, to study*, 302.

se, seen, sene: v. t.; pret. saugh, seigh, 144, 193 [O.E. seon, pret. s. seah], *to see*.

seche, seken: v. t. [O.E. secan], *to seek*, 784.

see: sb. [O.E. sæ], *sea*, 59.

seeke: adj. [O.E. seoc], *sick, ill*, 18.

seigh: v. se.

seken: v. seche.

selle: v. t. [O.E. sellan=*to give*], *to give, sell*, 278.

semen: v. i. [O.E. seman], *to seem*, 313.

semely, semyly: adv., *in a seemly manner*, 123, 151.

semycope: sb. [L. semi + L.L. capa, cappa], *a short cloak*, 262.

sendal: sb. [O.F. cendal < ? Gr. *σινδών*, orig. = *Indian muslin* < Skt. Sindhu = *India*], *a kind of fine silk*, 440.

sene: adj. [O.E. gesiene], *visible*, 134.

sentence: sb. [O.F. sentence < L. sententia], *meaning, wisdom, judgment*, 306, 798.

seson: sb. [A.F. seson, O.F. saison, L. sationem = *a sowing*], *season*, 19.

sethe: v. i. [O.E. seoðan = *to boil, cook*], *to boil, seethe*, 383.

seye, seyn: v. t.; pret. seyde, 183, 219 [O.E. secgan, pret. sæde, pp. gesæd]; *to say*, 181, 468.

seyl: sb. [O.E. segl], *a sail*, 696.

shake: inf. and pp. [O.E. sceacan, pp. sceacen], *to shake, shaken*, 406.

shal: 1 and 3 pr. s.; shalt, 2 pr. s.; shulle, pres. plu.; sholde, pret. [O.E., 1 and 3 pr. s. sceal, 2 pr. s. scealt, plu. sculon, pret. scolde]; *to have to, to be sure to*, 731, 853 (v. note).

shamefastnesse: sb., *modesty*, 840.

shapen: v. t., pres. plu., 772 [O.E. sceapan, pret. scop, sceop, pp. sceapen]; *to prepare, intend, destine*.

shaply: adj. [O.E. (ge)sceap + lic], *adapted, fit*, 372.

shaven: v. t.; shave, pp., 588 [O.E. sceafan, pp. sceafen]; *to shave*.

sheef: sb. [O.E. sceaf], *a sheaf*, 104.

sheeldes: sb. [O.E. scield, scyld], *French crowns or écus, so called from their having a figure of a shield on one side*, 278.

sheene, shene: adj. [O.E. sciene], *bright, beautiful*, 115.

shirreve: sb. [O.E. scir-gerefa], *a shire-reeve, a sheriff*, 359.

shiten: adj., *befouled*, 504.

sho: sb. [O.E. sceoh], *a shoe*, 253.

sholde, 184; v. shal.

shoon: pret. of shynen (q.v.).

shorte: v. t. [O.E. sceort=*short*], *to shorten*, 791.

shour: sb. [O.E. scur], *shower*, 1.

shyne: sb. [O.E. scinu], *shin, leg*, 386.

shynen: v. i., pret. shoon, 198 [O.E. scinan, pret. scan], *to shine*.

sike: adj., *sick*, 245; v. seeke.

sikerly: adj., *surely, certainly*, 137.

sithes: sb. [O.E. siðe], *times*, 485.

sitten: v. i. [O.E. sittan, pp. seten], *to sit*, 370.

slee, sleen: v. t.; pp. slayn, 63 [O.E. slean, pret. sloh (plu. slogon), pp. slægen, slegen]; *to strike, slay*.

sleep: pret. of slepe [O.E. slæpan, pret. slep], *to sleep*, 98, 397.

sleighte: sb. [Icel. slægð], *contrivance, craft*, 604.

sleve: sb. [O.E. slife], *sleeve*, 93.

smale: plu. adj. [O.E. smæl], *small, little*, 9.

smerte: adv. [O.E. smearte], *smartly*, 149.

smerte: v. t.; pret. smerte [O.E. smeortan], *to pain, hurt, displease*, 230, 534.

smyteth: imperat. plu. [O.E. smitan], *smite, strike*, 782.

snewed: pret. [O.E. sniwan = *to snow*], *abounded*, 345.

snybben: v. t. [cf. Dan. snibbe = *to rebuke, scold*], *to reprove, reprimand*, 523.

sobrely: adv. [O.F. sobre < L. sobrium + O.E. lic], *sadly, sedately, solemnly*, 289.

solaas: sb. [O.F. solas < L. solatium], *pleasantry*, 798.

solempne: adj. [O.F. solempne < L. solemnem], *festive, important*, 209, 364.

solempnely: adv., *with dignity, with importance*, 274.

som, some: adj. and pron., s. and plu. [O.E. sum], *a certain, one, some*, 640.

somdel: adv. [O.E. sum + dæl], *something*, 174; *somewhat*, 446.

somer: sb. [O.E. sumor], *summer*, 394.

somonour: sb. [O.F. sumenour], *apparitor*, 543, 623.

somtyme: adv. [O.E. sum + tima], *once, at one time*, 65, 85.

sondry: adj. [O.E. syndrig], *sundry, various, divers*, 14, 25.

sone: sb. [O.E. sunu], *son*, 79.

sonne: sb. [O.E. sunne], *sun*, 7.

song, songe: pret. of singen; pp. songe, songen, 711 [O.E. singan, pret. s. song, pret. plu. sungon, pp. sungen]; *to sing*, 122, 714.

soo: adv. [O.E. swa], *so*, 102.

soore: adv. [O.E. sare], *sorely*, 148, 230.

soote: adj. [O.E. swōt-, *sweet*, in compds.], *sweet*, 1. Cp. **swete.**

sooth, sothe: sb. and adj. [O.E. soð, sb. and adj.], *truth*, 284; *true.*

soothly: adv. [O.E. soðlice], *truly*, 117.

sope: sb. [O.E. sopa], *a sop, soaked bread*, 334.

soper: sb. [O.F. soper], *supper*, 348.

sort: sb. [O.F. sort], *lot, destiny*, 844.

sothe: adv. [O.E. soðe = *truly*], *truly*, 483.

soun: sb. [O.F. soun < L. sonum], *sound*, 674.

souple: adj. [O.F. souple < L. supplicem = *submissive*], *pliable, soft, close-fitting*, 203.

sovereyn: adj. [O.F. soverein, < L.L. *superanum], *exceeding great*, 67.

sowne: v. t. [O.F. suner, soner < L. sonare], *to sound*, 565.

sownynge: pr. ptc. [M.E. sowne (q.v.)], *sounding like, conducing to, tending to*, 275.

space: sb. [L. spatium], *course*, 176.

sparwe: sb. [O.E. spearwa], *a sparrow*, 626.

speede: v. i.; spedde, pret. [O.E. spedan], *to go, succeed, prosper*, 769.

spiced: adj. [M.E. spice < O.F. espice < L.L. specia < L. speciem], *seasoned, nice, scrupulous*, 526.

spore: sb. [O.E. spura, spora], *spur*, 473.

squier: sb. [O.F. escuyer < L.L. < scutarius < L. scutum = a *shield*], *a knight's shield-bearer, esquire*, 79.

stelen: v. t. [O.E. stelan], *to steal*, 562.

stemed: pret. [O.E. stēman], *shone*, 202.

stepe: adj., *bright*, 201, 753.

sterre: sb. [O.E. steorra], *star*, 268.

stif: adj. [O.E. stif], *strong*, 673.

stonden: v. i. [O.E. stondan], *to stand*, 88; stonden at = *hold to, stand by*, 778.

stoor: sb. [O.F. estore], *stock, provision*, 598.

stot: sb. [O.E. stotte], *a cob*, 615.

streit: adj. [O.F. estreit < L. strictus], *narrow*, 174.

streite: adv., *tightly*, 457.

strem: sb. [O.E. strēam], *stream, river, current*, 402, 464.

strike: sb., *hank (of flax)*, 676.

stronde: sb. [O.E. strōnd], *strand, shore*, 13.

stuwe: sb., *stew, fishpond*, 350.

styward: sb. [O.E. stiweard, < stig + weard], *a steward*, 579.

substaunce: sb. [O.F. substance < L. substantia], *income*, 489.

subtilly: adv., *craftily*, 610.

suffisaunce: sb. [O.F. suffisance], *a sufficiency, competency*, 490.

superfluitee: sb. [O.F. superfluité < L. superfluitas], *luxury*, 436.

surcote: sb. [O.F. sur < L. super, + cote < M.H.G. kotte, kutte], *an overcoat*, 617.

swerd: sb. [O.E. sweord], *a sword*, 112.

swete: adj. [O.E. swete], *sweet*, 5.

swich, swiche: adj. [O.E. swylc], *such*, 3, 247.

swore: pp. of sweren [O.E. swerian, pret. swor, pp. sworen], *to swear*, 810.

swynk: sb. [O.E. (ge)swinc], *labour, toil*, 188, 540.

swynken: v. i. [O.E. swincan], *to toil*, 186.

swynkere: sb., *labourer*, 531.

syn: adv. and conj. [short for sithen], *since*, 601.

syngynge: pr. ptc., *singing*; v. song.

T.

tabard: sb. [O.F. tabard, tabart], *a short coat, a tabard*, 541.

taffata: sb. [L.L. taffata], *a kind of fine silk, taffeta*, 440.

taille: sb. [O.F. taille = *a cut, a notch, a tally*], *tally, credit, trust*, 570.

takel: sb. [cf. Du. takel], *tackle*, especially *an arrow*, 106.

talen: v. t. [O.E. talian = *to reckon*], *to tell tales*, 772.

tappestere: sb. [O.E. tæppestre], *barmaid*, 241.

tapycer: sb. [O.F. tapissier; tapis = *a carpet* < L. Gr. ταπήτιον, ταπήτιον], *tapestry-maker, upholsterer*, 362.

targe: sb. [O.F. targe], *shield*, 471.

tart: adj. [O.E. teart, from stem of teran = *to tear*], *bitter, sharp*, 381.

tellen: v. t. [O.E. tellan], *to tell*, 73.

temple: sb. [O.F. temple < L. templum], *a temple, an inn of court*, 567.

terme: sb. [O.F. terme < L. terminum]; termes = *terms, well-defined words*, 323.

text: sb. [O.F. texte < L. textum], *a written remark, a saying*, 177, 182.

than, thanne: adv. [O.E. þænne], *then*, 12, 42.

tharray: def. art. + sb. [O.F. arrei], *the array*, 716.

that: dem. pron. and def. art. [O.E. þæt neut. of the def. art.], *that, the*, 113.

thencrees: art. + sb. [O.F. verb encreistre < L. increscere], *the increase*, 275.

ther: adv. [O.E. þær], *where*, 547; ther as, v. as; therto = *moreover, besides that*, 48, 325.

therfore: adv. [O.E. þærfore], *for that object, for that purpose*, 809.

thilke: adj. [O.E. þ = se, *the* + ilca, *same*], *that same*, 182.

thing, thyng: sb. [O.E. þing], *document*, 325; for any thing = *at any cost*, 276.

thinken, thynken: v. i.; pret. thoughte, 785 [O.E. þyncan, pret. þuhte, pp. geþuht], *to appear, seem*, 37.

tho: dem. pron. [O.E. þa], *those*, 498.

thombe: sb. [O.E. þuma], *thumb*, 563.

thoughte: v. thinken.

thresshe: v. t. [O.E. þerscan], *to thrash*, 536.

thries: adv. [O.E. þriwa = *thrice*; the termination is due to analogy with O.E. anes = *once*], *thrice*, 63, 463.

thynken: v. thinken.

thynne: adj. [O.E. þynne, cog. Ir. tana, W. tenau, teneu, L. tenuis], *thin*, 679.

til: prep. [Icel. til], *to*, 180.

toft: sb. [O.E. toft], *tuft*, 555.

tollen: v. t. [Icel. tolla], *to take toll*; tollen thries = *take threefold one's due*, 560.

tonge: sb. [O.E. tunge], *tongue*, 265.

tope: sb. [O.E. top], *head*, 590.

tretys: adj. [O.F. traitis, tretis < L.L. tractitius < L. trahere], *well made, long and well shaped*, 152.

trewe: adj. [O.E. treowe], *true*, 531.

trewely: adv. [O.E. (ge)treowlice), *truly*, 481.

trompe: sb. [O.F. trompe], *trumpet*, 674.

trowe: v. t. [O.E. treowan], *to believe*, 155, 524.

trussed: pp. of trussen [O.F. trusser, torser < L.L. *tortiare], *to pack*, 681.

tukked: pp. of tukken, tuken [O.E. tucian], *to tuck*, 621.

twelf: num. adj. [O.E. twelf], *twelve*, 651.

tweye, tweyne: num. adj. [O.E. twegen], *two, twain*, 702.

twynne: v. i. [cog. O.E. getwinne, *double*], *to depart*, 835.

tyde: sb. [O.E. tid], *time*, 401.

tyme: sb. [O.E. tima, plu. timan], *time, times*, 356.

typet: sb. [O.E. tæppet < L. tapete], *hood, cowl*, 233.

U.

undergrowe: pp. [O.E. under + growen, pp. of growan], *undergrown*, 156.

V.

vavasour: sb. [L.L. vassus vassorum], *landholder*, lit. *a vassal of vassals*, 360.

venerie, venerye: sb. [O.F. venerie; vener, *to hunt* < L. venari], *hunting, the chase*, 166.

verdit: sb. [O.F. veirdit < L. vere dictum], *verdict*, 787.

vernycle: sb. [Ch. L. veronicula, also veronica, fr. Veronica, *the traditional name of the woman who wiped the Saviour's face*], *a copy of the supposed imprint of Christ's face on the handkerchief of St. Veronica*, 685.

verraily: adv. [O.F. verrai < L.L. *veracum < L. verus], *truly*, 338.

vertu: sb. [O.F. vertu, virtud < L. virtutum], *efficiency, productive energy*, 4.

veyne: sb. [O.F. veine, L. vena], *a vein*, 3.

viage: sb. [O.F. viage < L. viaticum = *provisions for a journey*, via = *a way*], *voyage, journey, travels*, 77, 723.

vigilies: sb. [O.F. vigile < L. vigilia], *wakes, festivals*, 377.

vileynye: sb. [O.F. vilanie; vilain = *a peasant, villainous*, < L.L. villanus = *a farm-servant*; L. villa = *a farmstead, country-house*], *vulgarity*, 726.

vitaille: sb. [O.F. vitaille < L. victualia=*provisions*], *victuals*, 248, 749.

vouche-sauf: v. t. [O.F. voucher L. vocare + O.F. sauf < L. salvum], lit. *to vouch or attest as safe, to vouchsafe, grant*, 807, 812.

voys: sb. [O.F. vois < L. vocem], *voice*, 688.

W.

wan: v. winnen.

wantowne: adj. [M.E. wan- = *not* + M.E. towen, town = *well behaved, well taught* < O.E. togen, pp. of teon=*to educate*], *brisk, lively*, 208.

wantownesse: sb., *wantonness*, 264.

war: adj. [O.E. wær], *aware prudent*, 157, 309.

war: pres. subj. of warien [O.E. warian]; war him, *let him beware*, 662.

wastel-breed: sb. [O.F. wastel, + O.E. bread = *bread*], *cake of fine flour*, 147.

waterlees: adj. [O.E. wæter + leas = *-less*], *without water, out of water*, 180.

wayted: pret. of wayten [O.F. wayter], *to look for, trouble about*, 525, 571.

webbe: sb. [O.E. webba], *weaver*, 362.

wel: adv. [O.E. wel], *well, full, quite, very*, 24, 614.

wende, wenden: v. i.; wente, pret. [O.E. wendan, pret. wende], *to go*, 16, 78.

were: pret. indic. and subj. [O.E. wære, wæren, wæron], *were, would be*, 28, 486.

wered: pret. [O.E. werede, pret. of werian = *to wear*], *wore*, 564.

werre: sb. [O.F. werre], *war, military service*, 47.

werte: sb. [O.E. wearte], *a wart*, 555.

wetten: v. t., pret. wette [O.E. wætan], *to wet*, 129.

wex : sb. [O.E. weax], *wax*, 675.
weye : sb. [O.E. weg], *a way*, 467.
weyen : v. t. ; pret. plu. weyeden [O.E. str. v. wegan ; pret. wæg, plu. wægon] ; *to weigh*, 454.
whan : adv. [O.E. hwanne], *when*, 1.
what : interr. pron., interj., and adv. [O.E. hwæt], *what, why*, 184, 854 ; *partly*.
whelke : sb. [dim. of M.E. whele, *a weal*], *pimple*, 632.
which, whiche : pron. [O.E. hwilc], *which, whom, what sort, what kind*, 40, 568 ; which a = *what a, how great a*.
whil : conj. [O.E. hwil = *a time, a space*], *while, whilst*, 397.
whilom : adv. [O.E. hwilum = *at times*], *formerly, once*, 795.
whit : adj. [O.E. hwit], *white*, 238.
wif : sb. [O.E. wif], *wife, woman*, 445.
wight : sb. [O.E. wiht], *person*, 71.
wille, wol, wole : 1 and 3 pers. s. ; pret. wolde, 192 [O.E. wille, 1 and 3 pers. s. ; wilt, 2 pers. s. ; wolde, pret.] ; *will*.
winnen, wynne : v. t. ; pret. wan, 442 ; pp. wonne, wonnen, 51 [O.E. (ge)winnan, pret. won (plu. wunnon), pp. wunnen] ; *to win, gain, acquire*, 427.
wite, wyte : v. t. ; 1 and 3 pers. s. wot, woot ; 2 pers. s. wost ; plu. witen ; pret. wiste, 280 [O.E. witan ; 1 and 3 pers. sing. wat, 2 pers. s. wast, plu. witon, pret. wiste, pp. witen] ; *to know*.
withholde : pp. [O.E. wiðhealden, pp. of wiðhealdan], *detained*, 511.
withouten : prep. [O.E. wiðutan], *besides*, 461.
withseye, withseyn : v. t., *to gainsay*, 805.
wityng : sb., *knowledge*, 611 ; v. wite.
wo : adj. [O.E. wea], *sad, woeful*, 351.
wol, wolde, wole : v. wille.
wonder : adj. and adv. [O.E. wundor], *wonderful, wonderfully*, 483.
wonderly : adv., *wondrously, wonderfully*, 84.
wone : sb. [O.E. gewuna], *custom*, 335.
wonne : v. winnen.
wonyng : sb. [O.E. wunung], *dwelling house*, 606.
wonynge : pr. ptc., *living*, 388.
wood : adj. [O.E. wod], *mad*, 184.
woot : v. wite.
worthy : adj. [O.E. weorð + M.E. -y], *well-to-do, respectable, distinguished*, 43, 212.
wrastlynge : sb. [O.E. wræstlung], *wrestling*, 548.
wrighte : sb. [O.E. wryhta], *wright, workman*, 614.
write : pp. [O.E. writen, pp. of writan], *written*, 161.
wroghte : pret. of wirche (q.v.), 497.

wyde: adj. [O.E. wid], *wide, spacious*, 28.

wydwe: sb. [O.E. widwe], *a widow*, 253.

wympul: sb. [cf. Icel. vimpill, M.Du. wimpel], *a covering for the neck, a wimple*, 151.

wyn: sb. [O.E. win < L. vinum], *wine*, 334.

wynne: v. winnen.

wynnyng: sb., *gain, profit*, 275; v. winnen.

wys: adj. [O.E. wis], *wise*, 68.

Y.

yeddynges: sb. [O.E. giddung, *saying*], *proverbial sayings, popular songs*, 237.

yeer, yere: sb. s. and plu. [O.E. ger, gear], *year, years*, 82.

yeldynge: sb. [M.E. yelden = *to pay* < O.E. geldan, gieldan], *yielding, return, produce*, 596.

yeman: sb., plu. yemen [? < O.E. iung mon, *young man*], *a yeoman, retainer*, 101.

yerde: sb. [O.E. gierd], *stick, wand*, 149.

y-go = *gone*, 286, pp. of goon, q.v.

y-lad: pp. of leden, *to lead, carry*, 530; v. lad.

y-lyk: adj. [O.E. gelic], *like*, 592.

ymages: sb. [O.F. image < L. imago], *astrological figures*, 418.

ynogh: adv. [O.E. genoh], *enough*, 373.

yong, yonge: adj. [O.E. geong; cf. L. juvencus], *young*, 7, 79.

yow: pers. and reflex. pron. [O.E. eow], *you, yourself, yourselves*, 772.

y-preved: pp. of preven [O.F. prover < L. probare], *to prove*, 485.

y-purfiled: pp. [O.F. pourfiler; filer = *to twist threads*, fil = *thread* < L. filum], *trimmed, edged with fur*, 193.

y-ronne: pp. of rennen [O.E. rinnan, pp. gerunnen], *to run*, 8.

y-sene: adj., *visible*, 592; v. sene.

y-shadwed: pp. [M.E. sb. shadwe < O.E. sceadu (stem sceadw-)], *shaded*, 607.

y-shryve: pp. of shriven, shryven [O.E. scrifan], *to confess, shrive*, 226.

y-teyd: pp. of teyen [O.E. tiegan], *to fasten*, 457.

y-wroght: pp. of wirche [O.E. wyrcan], to make, 196.

y-wympled: pp., *decked with a wimple*, 470; v. wympul.

GLOSSARY TO THE MAN OF LAW'S TALE.

A.

abasshed: pp. [O.F. esbahir < L. ex + L.L. badire], *disconcerted*, 568.

abusioun: sb. [F. abusion < L. abusionem], *deceit*, *imposture*, 214.

affray: sb. [O.F. esfrei < esfraer < med. L. exfridare < L. ex + Teut. friðus, *peace*], *fear*, *terror*, 1137.

agast: adj. [cog. Goth. usgaisjan = *to terrify*], *amazed*, *terrified*, 677.

agayn, agayns: prep. [O.E. ongean = *towards*, *against*], *opposite to*, i.e. *to meet*, 391, 999; *against*, 580.

agaynward: adv. [O.E. ongean + weard], *back again*, 441.

agryse: v. i. [O.E. agrisan = *to fear*], *to shudder*, 614.

algates: adv. [cf. Icel. alla götu = *every way*], *nevertheless*, *at any rate*, 520.

almesse: sb. [O.E. ælmesse < L. eleemosyna < Gr. ἐλεημοσύνη], *alms*, 168.

almus dede: sb., *almsdeed*, 1156; v. almesse.

ambes as: adj. + sb. [O.F. ambes < L. ambos + as < L. as = *a unit*], *both aces*, 124.

amonges: prep. [O.E. onmang + adv. suffix -es], *amongst*, 828.

amounteth: pres. s. [O.F. amonter < L. ad + montem + are], *amounts to*, *signifies*, 569.

angle: sb. [L. angulus], *angle*, 304 (v. note).

anon, anoon: adv. [O.E. on + an = *in one (minute)*], *forthwith*, 282, 326.

argumenten: v. i. [O.F. sb. argument < L. argumentum], *argue*, 212.

arist: v. i., pres. sg. = ariseth [O.E. arisan], *arises*, 265.

ark: sb. [O.F. arc < L. arcum], *the arc of the horizon from sunrise to sunset*, 2 (v. note).

armure: sb. [O.F. armëure < L. armatura], *armour*, 936.

arrayed: pp. [O.F. arraier < L. ad + roi of Scand. origin, cf. Swed. reda = *to prepare*], *arranged*, 252.

artificial: adj., *artificial*, 2 (v. note).

artow: *art thou*, 4.

as: expletive; as lat = *pray let*, 859; as have = *may (He) have*, 1061 (v. note).

ascendent: sb. [L. ascendentem, pr. ptc. of ascendo], *the part of the zodiacal circle seen over the horizon at any moment*, 302.

as now: adv., *just now*, 740.

asterted: pret. [cf. E. start, cog. Du. storten = *to spring*], *escaped*, 437.

atazir: *planetary influence*, 305 (v. note).

atones: adv., *at once*, 670.

atte [M.E. atten < O.E. æt þæm], *at the*, 38.

atwo: adv. [O.E. on + twa], *in two*, 600, 697.

aught: adv. [O.E. awiht < a = *ever* + wiht = *creature*], *by any chance*, 1034.

auter: sb. [O.F. auter < L. altare], *altar*, 451.

aventure: sb. [O.F. aventure < L.L. adventuram], *chance, adventure*, 465.

avow: sb. [cf. F. avouer < L. advocare], *vow*, 334.

avyse: v. reflex. [O.F. aviser < L.L. advisare < L. ad + visum + are], *consider (with ourselves)*, 664.

avysement: sb. [O.F. aviser + ment < L.L. advisare from visum = *a thing seen* + suffix mentum], *deliberation*, 86.

awake: v. i., pret. awok, 497 [O.E. awacan, awacian], *to awake*.

aweye: adv. [O.E. onweg], *away*, 593; *astray*, 609.

ay: adv. [of Scand. origin, cf. Icel. ei = *ever*], *aye, for ever*, 296, 496.

B.

bake: pp. [O.E. bacen, pp. of bacan], *baked*, 95.

baronage: sb. [O.F. barnage < L.L. baronagium], *assembly of barons*, 239.

bayte: v. i. [Icel. beita = *to feed*, causal of *bita* = *to bite*], *to feed*, 466.

beden: v. t. [O.E. beodan = *to command, bid*], *to bid*, 440.

ben, been: pres. plu., 173, 238; imperat. plu., beth, 229; pp. be, been; [O.E. beon] *to be*, 227.

bene: sb. [O.E. bean], *a bean*, 94.

bere: v. t. [O.E. beran], *to bear*, 457; pret. bar = *carried about*, 476, 626; beer = *bore*, 722.

berth: pres. s. of bere (q.v.); berth hire on hond = *accuses her falsely*, 620.

bet: adj. [O.E. bet], *better*, 114.

bigiled: pret. [O.E. be + O.F. guile, of Teut. origin], *beguiled*, 549.

bigon: pp. [O.E. beginnan, pp. begunnen], *begun*, 918.

biheeste: sb. [O.E. behæs + excrescent -t], *promise*, 37.

biknowe: v. t. [O.E. be + cnawan], *confess*, 886.

bileve: v. t. [O.E. be + (ge)-liefan], *to believe*, 574.

birafte: pret. s. of bireve [O.E. bereafian < be + reafian = to *strip, seize*, from reaf = *a garment*], *bereft*, 83.

bisily: adv. [O.E. bysig + lice], *intently*, 1095.

bistad: pp. [O.E. be + stede = *a place, stead*], *bestead greatly imperilled*, 649.

bisyde: adv., *near*, 398.

bitwix : prep. [O.E. betwix], *between*, 1075.

biwaillen : v. t. [cf. Icel. væla = *to wail*, from va = *woe*, and O.E. wa la ! wa = *woe ! lo ! woe !*], *to bewail, lament*, 26.

biwreyest : v. t., pres. 2 s. of biwreye [O.E. be + wregan, *to blame, accuse*], *disclosest, bewrayest*, 773.

blesseth : v. reflex. [O.E. bletsian = *to bless*], *crosses (herself)*, 449, 868.

blynde : adj. [O.E. blind], *blind, dark, foul*, 928.

bohte : pret. of bye [O.E. bycgan], *to buy*, 420.

bond : pret. of binden [O.E. bindan, pret. band], *bound*, 634.

boon : sb. [O.E. bán], *bone*, 669.

boost : sb. [cf. C. bost = *a boast*], *boast*, 401.

bord : sb. [O.E. bord], *table*, 430.

borwe : v. t. [O.E. borgian ; borh = *a pledge*], *to borrow*, 7.

brak : pret. [O.E. brecan, pret. bræc], *broke*, 288.

brast : pret. s. of bresten, *burst*, 697 (v. broste).

brende : pret. (v. brennen), 289.

brennen : v. t. [Icel. brenna], *to burn*, 111 ; pret. brende, 289.

breyde : pret. [O.E. bregdan = *to draw a sword, to weave*], *drew*, 837.

broste : pret. plu. of bresten [O.E. berstan (influenced by Scand. bresta)], *burst*, 671.

burthe : sb. [O.E. gebyrd < *geburði], *birth*, 314.

but : conj. [O.E. butan, bute < be + utan = *out*], *except, unless*, 207, 431, 587 ; adv. *only*, 209 ; but if = *unless*, 636.

C.

cas : sb. [O.F. cas < L. casum], *case*, 305, 311 ; *subject*, 983.

caste : vb. [cf. Icel. kasta], *cast about, debate*, 212 ; pret., *contrived, devised*, 406, 584, 805.

catel : sb. [O.F. catel, chatel < L. capitale from caput], *chattels, property*, 27.

ceriously : adv. [L.L. seriose, from L. series = *order*], *with full details* or *in order*, 185.

chaffare : sb. [O.E. céap = *purchase* + faru = *proceedings*], *merchandise*, 138 ; v. i., *to trade, barter*, 139.

chapman : sb. [O.E. cēap = *purchase* + mann], *trader, merchant*, 135.

chapmanhode : sb. [O.E. céap + mann + hád], *trade*, 143.

cheere, chiere : sb. [O.F. chere, chiere < L.L. cara = *a face*], *mien*, 97 ; *cheer, entertainment*, 180.

chese : v. t. [O.E. ceosan], *to choose*, 227.

chivalrie : sb. [O.F. chevalerie < L.L. caballariam < L. caballus = *a horse*], *company of knights*, 235.

clene : adv. [O.E. clæne], *clean, entirely*, 1106.

cleped : pp. of clepen, q.v.

clepen: v. t. [O.E. clipian], *to call, name*, 191.

clerkis: sb. plu. [O.F. clerc < L. clericum], *learned men*, 480.

colde: v. i., *to grow cold*, 889.

comandour: *commander*, 495.

confoundid: pp. [O.F. confondre < L. confundere], *mingled, confused*, 100.

connen, konnen: v. t.; pr. s. can, kan; pret. s. couthe, coude; pp. couthe [O.E. cunnan, pret. cuðe, pp. cuð], *to know*, 47, 49; *to be able*, 42, 46.

conseil: sb. [O.F. conseil < L. consilium], *council*, 204; *advice*, 425; *secrecy*, 777.

constable: sb. [O.F. conestable < L.L. conestabulus < L. comes + stabuli], *governor*, 512

constablesse: sb., *governor's wife*, 539.

contree: sb. [O.F. contrée < L.L. contratam < L. contra], *country*, 534.

countrefeted: pp. [O.F. contrefait < L. contra + factum], *imitated*, 746.

creance: sb. [O.F. creance < L.L. credantiam], *belief*, 340; *creed*, 915.

cristendom: sb., *the Christian faith*, 351.

cristene: adj., *Christian*, 222.

cristned: pp., *baptised*, 355.

cristyanytee: sb. [L.L. christianitatem], *company of Christians*, 544.

croude: v. i. [O.E. crudan], 2 pers. s. pres. crowdest, 296; *to push*, 801.

crowdyng: sb., *motive power*, 299.

cure: sb. [O.F. cure < L. curam], *care, endeavour*, 188; in cure = *in her power*, 230.

curteisye; sb. [O.F. curteisie < cortois < L.L. cortensem < L. cohortem + iam], *courtesy*, 166.

D.

dampned: pp. [O.F. dampner < L. damnare], *condemned*, 1110.

dar: 1 and 3 pers. s., 273; 2 pers. darst, 860; pret. dorste, 753 [O.E. dearr, pret. dorste]; *dare*.

darst: 2 pers. sg. pres. of dar.

debaat; sb. [O.F. debat < debatre < L. dis + battuere = *to beat*], *strife, war*, 130.

delit: sb. [O.F. delit, deleit < L. delectare], *delight*, 1135.

deme: v. t. [O.E. deman = *to judge*], *to conclude, judge*, 1038, 1091.

departed: pret. [O.F. desparter < L. dispartire], *parted, separated*, 1158.

depe: adv. [O.E. deope], *deeply*, 4.

desclaundred: pp. [O.F. des + esclandre < L. dis + scandalum < Gk. σκάνδαλον], *slandered*, 674.

desolaat: adj. [L. desolatus, from desolare = *to lay waste*], *lacking in*, 131.

despence: sb. [O.F. despense < L. dispensam, from pp. of dis-

pendere = *to spend*], *money for expenses*, 7.

despit: sb. [O.F. despit < L. despectus], *spite*, 591; *dishonour*, 699.

despitously: adv., *maliciously*, 605.

devoir: sb. [O.F. devoir < L. debere], *duty*, 38.

devyse: v. t. [O.F. deviser < L.L. *divisare < L. divisus, pp. of dividere], *to relate*, *describe*, 154.

deye, dye: v. i. [Icel. deyja = *to die*], *to die*, 525, 644.

deyntee: sb. [O.F. daintie < L. dignitatem, *worthiness*], *special pleasure*, 139.

digne: adj. [O.F. digne < L. dignus], *suitable*, 779.

dilatacioun: sb. [L. dilatationem < dilatare = *to make broad*], *diffuseness*, 232.

direct: pp. of directe; *directed*, *addressed*, 748.

disese: sb. [O.F. des < L. dis + O.F. eise], *misery*, *distress*, 616.

disport: sb. [O.F. desport < L. dis + portare], *amusement*, 143.

doghter: sb. [O.E. dohtor], *daughter*, 151.

doon: v. t. [O.E. don, pret. dyde, pp. gedon], 2 s. pres. dooth = *causes*, 724; pres. pl., 174; pp. doon, 171, 174; ger. inf. to doone, 770: *to do*, *to cause*; do fecche = *cause to be fetched*, 662.

doumb: adj. [O.E. dumb], *dumb*, 1055.

drede: sb. [O.E. vb. (on)draedan], *doubt*, 29, 196, 869; out of drede = *without doubt*, 893.

drenchen: v. i. [O.E. drencan = *to make to drink*, *drench*], *to be drowned*, 455; pp. dreynt = *drowned*, 69.

drenchyng: sb. *drowning*, 485, 489.

dresse: v. t. [O.F. drecier < L.L. directiare], *prepare*, 263, 265.

dreynte: pret. s. of drenchen (q.v.), 923.

dreynte = *drowned*, 69, weak pp. of drenchen (q.v.).

dure: v. i. [O.F. durer < L. durare], *to last*, 189.

E.

eft: adv. [O.E. eft], *again*, 792.

eftsoone: adv. [O.E. eft = *again* + sona = *soon*], *again*, 909.

eggement: sb. [O.E. eggian = *to incite* + F. -ment], *incitement*, 842.

eightetethe: num. adj. [O.E. eahtateoða], *eighteenth*, 5.

eleccioun: sb. [L. electionem], *choice*, "*election*," 312 (v. note).

elf: sb. [O.E. ælf = *an elf*, *genius*], *fairy*, 754.

ellis: adv. [O.E. elles, cog. Gr. ἄλλος, L. alius], *else*.

embassadrie: sb., *negotiation*, 233.

emprise: sb. [O.F. emprise < L.L. inprensam < L. in + pp. of prehendere], *enterprise*, 348.

enclyne: v. i. [O.F. encliner < L. inclinare], *to condescend*, 1082.

encrees: sb. [O.F. vb. encroistre < L. increscere], *increase, spread*, 257.

enditen: v. i. [O.F. enditer < L. in + dictare], *write*, 781.

endure: v. i. [O.F. endurer < L. in + durare], *stay, remain*, 752.

enquere: v. t. [O.F. enquerrer < in + querre < L. quaerere], *to inquire, search into*, 629.

entente: sb. [O.F. entente, from v. entendre < L. intendere], *plan*, 147, 206; *will*, 824; *intention*, 867.

espye: v. t.; pp. espyed, *observed*, 324 [O.F. espier < O.H.G. spehen, *to spy*]; *to inquire about*, 180.

estaate: sb. [O.F. estat < L. statum], *rank*, 973.

eve: sb. [O.E. æfen], *evening*, 573.

everich: pron. [O.E. æfre + ælc], *every one, all*, 531, 626; *each*, 1004.

everichone: pron. [O.E. æfre + ælc + an], *each one, every one*, 58.

F.

fader: sb. [O.E. fæder], *father*, 274; plu. fadres = *originators*, 129.

faille: sb. [O.F. faille < faillir < L.L. fallire], *fail, doubt*, 501.

faltren: pres. pl., *falter, fail*, 772.

fantome: sb. [O.F. fantosme < L. phantasma < Gr. φάντασμα = *an appearance*], *fantasy, delusion*, 1037.

fare: sb. [O.E. faru = *a journey*, hence *proceedings*], *goings on*, 569.

fare: pp. [O.E. faran, pp. faren], *gone*, 512.

fayn: adv. [O.E. fægen], *gladly, willingly, fain*, 41, 173.

fecchen: v. t. [O.E. feccean, pret. fette, pp. gefett], *to fetch*, 662; pret. fette; pp. fet, 667.

feend: sb. [O.E. feond = *enemy, fiend*], *enemy, fiend, devil*, 454, 571, 1064.

feendly: adj., *fiendlike, devilish*, 750.

feere: sb. [O.E. gefere, *company*]; in fere = *in a company*, and hence = *together*, 328.

feeste: sb. [O.F. feste < L. festum], *feast*, 380, 418, 1007, 1010.

felonye: sb. [O.F. felonie < L.L. felonem = *traitor, rebel* + -iam], *crime*, 643.

femynynytee: sb., *woman's form*, 360.

fer: adj. [O.E. feorr], *far*, 508, 658.

ferforth: adv. [O.E. feorr + forð], *far forward*; as ferforth as = *as far as*, 19, 1099; so ferforth = *so far, so fully*, 572.

ferthe: adj. [O.E. feorða], *fourth*, 823.

fet: pp. of fecchen (q.v.).

feyne: v. t. [O.F. feindre < L. fingere], *feign, pretend*, 351.

feyntest: pres. 2 pers. s. [O.F. feint, pp. of feindre (= *to feign*) < L. fingere], *makest faint, dost weaken*, 926.

fiers: adj. [O.F. fiers < L. ferus], *fierce*, 300.

fil: pret. of falle [O.E. feallan, pret. feoll, pp. feallen], *to happen, befall*, 141.

flemere: sb. [O.E. flieman = *to drive away*], *banisher*, 460.

fleteth: pres. s. [O.E. fleotan], *floateth*, 463, 901.

folweth: pres. 3 pers. s. [O.E. folgian], *follows*, 865.

fonde: v. t. [O.E. fandian = *to try*], *to try* (*to persuade*), 347.

fonge: v. t. [O.E. fon < *fanhan, pret. s. feng, pp. fangen], *to receive*, 377.

font-ful: sb. [L. fontem + M.E. -ful], *fontful*, 357.

fontstoon: sb. *font*, 723.

foomen: sb. plu. [O.E. fah = *foe* + mann], *foes*, 718.

foot-hoot: adv., *in haste*, 438.

for: prep. and conj. [O.E. for, prep.], *because of*, 683, 860; *because*, 112, 434; *so that*, 478.

fordoon: v. t. [O.E. fordon], *to destroy*, "*do for*," 369.

fors: sb. [O.F. force < L.L. fortia = *strength*], *heed*; no fors = *no matter*, 285.

forwaked: pp. [O.E. for + wacian], *over-watched, tired out with watching*, 596.

forward: sb. [O.E. fore-weard = *a precaution, agreement*], *agreement*, 34, 40.

founden: pp., *provided*, 243.

foyson: sb. [O.F. foison < L. fusionem], *abundance*, 504.

fraught: pp. [M.Du. vrachten = *to freight, load*], *freighted*, 171.

fredom: sb. [O.E. freo + dom], *liberality, bounty*, 168.

frete: pp. [O.E. fretan < for + etan = *to eat up*], *eaten*, 475.

furlong: sb. [O.E. furlang = *the length of a furrow*], *furlong*, 557.

fy: interj. [Welsh ffi], *fie!*

fyn: sb. [O.F. fin < L. finem], *end*, 424.

fynt: pres. s. of finde [O.E. findan, pres. s. finț], *finds*, 1150.

G.

gan: pret. s. of ginnen, pret. plu. gonne [O.E. -ginnen, pret. -gon, plu. -gunnon, pp. -gunnen], *to begin*; pret. gan is freq. an auxiliary = *did*, 14, 614.

gat: pret. [O.E. gietan, pret. geat], *got, obtained*, 647.

gauren: v. i. [cf. O.F. garer, guarer = *to watch* < O.H.G. waron = *to guard*], *to gaze*, 912.

geere: sb. [O.E. gearwa = *equipment, dress*], *gear, property*, 800.

geestes: sb. plu. [O.F. gestes < L. gesta], *gests, tales*, 1126.

gentilly: adv. [O.F. gentil < L. gentilem + O.E. lice], *courteously*, 1093.

gesse: v. t. [cf. M.L.G. gissen, M.Du. ghissen = *to guess, conjecture*], *to imagine*, 622; *suppose*, 246, 1143.

gleede: sb. [O.E. gled, cf. glowan = *to glow*], *glowing coal or ashes*, hence *fire*, 111.

go = *gone*, 1006, pp. of goon, q.v.

goon: v. i. [O.E. gan], *to go*, pp. 17, 132.

goost: sb. [O.E. gast = *spirit*], *spirit*, 404.

grace: sb. [O.F. grace < L. gratiam], *pardon*, 647; *favour*, 980.

gree: sb. [O.F. gret < L. gratum], *favour*, 259.

greete: pret. s. [O.E. grétan, pret. grette], *greeted*, 1051.

grenehede: sb. [O.E. grene + had], *greenness, immaturity*, 163.

gyde: sb. [F. guide], *guide*, 164.

gyse: sb. [O.F. gvise, of Teut. origin], *guise, wise, way*, 790.

H.

habundantly: adv. [O.F. habonder < L.L. habundare < L. abundare < ab + unda + are], *abundantly*, 870.

hals: sb. [O.E. heals], *neck*, 73.

halt: pres. s. of holde, *holds, keeps*, 721.

halwes: sb. plu. [O.E. halig = *holy*], *saints*, 1060.

han: v. t. [O.E. habban], *to have*; pres plu. 148.

hastifliche, hastifly: adv. [O.F. hastif < O.H.G. hast = *haste* + L. -ivum + O.E. lice], *hastily*, 388.

haveth: imperat. plu. of han = *to have* (q.v.).

hawe: sb. [O.E. haga = *haw, hedge*]. **hawe bake** = *a baked haw, coarse fare*, 95.

heed: sb. [O.E. heafod], *head*, 6, 104.

heere: v. t., pp. herd, 613 [O.E. hieran, heran], *to hear*, 182.

heeste: sb. [O.E. hæs + t], *command*, 284, 382.

heete: v. t. [O.E. hatan = *to command, promise*], *promise*, 334, 1132.

hem: pron. plu., dat. and acc. [O.E. heom, him, dat. plu.], *them*, 51, 52, 140.

hente: pret. s. [O.E. hentan = *to seize*], *seized, caught away*, 1144.

herbergage: sb. [O.F. herbergage < O.H.G. heriberga = *a camp, an army-shelter* < O.H.G. heri = *an army* + bergan = *to shelter*], *lodging*, 147.

herbergeours: sb., *harbingers*, 997; v. herbergage.

herke: imper. sg. [cf. M.Du. herken = *to hearken*], *listen to*, 425.

herkne: v. t. [O.E. hercnian = *to listen*], *hear*, 113.

heryeth: pres. 3 pers. s. [O.E. herian], *praises*, 1155; pp. heryed, 872.

hethen: adj. [O.E. hæðen < hæð, *heath*], *heathen*, 378, 904.
hevynesse: sb. [O.E. hefignes], *grief, sorrow*, 952.
hewe: sb. [O.E. hiw], *hue, colour*, 137.
hir: gen. plu., 3 pers. pron. [O.E. hiera, hira], *their*, 136, 147, 1066.
hir, hire: gen. and dat. s., 3 pers. pron., f. [O.E. hire, gen. and dat. s. of heo = *she*], *her*, 65, 1085.
hoold: sb. [O.E. heald = *protection*], *a stronghold, castle*, 507.
hoole: adj. [O.E. hal], *hale*, 1150.
housbond: sb. [O.E. husbonda = *house dweller*], *husband*, 272, 863.
hurlest: pres. 2 pers. s. [cf. M. Du. horrelen], dost whirl, 297.
hye: sb. [O.E. higian = *to hasten*], *haste*, 209.

I.

in: sb. [O.E. inn = *dwelling, house*], *lodging*, 1097.
infortunat: adj. [L. in + fortunatus], *inauspicious*, 302.

J.

janglest: 2 pers. s. pres. [O.F. jangler = *to chatter*, of Teut. origin], *chatterest*, 774.
jay: sb. [O.F. gai, so named from its gay colours], *a jay*, 774.
justise: sb. [O.F. justice < L. justitiam], *judge*, 665.
juyse: sb. [O.F. juise < L. judicium], *judgment*, 795.

K.

kan: v. connen.
kepte: v. t., pret. plu. [O.E. cepan, pret. cepte], *tended, guarded*, 269.
kerchief: sb. [O.F. covrer + chef < L. cooperire + L.L. *capum], *kerchief, covering for the head*, 837.
kiste: pret. [O.E. cyssan, pret. cyste], *kissed*, 385; pp. been they kist = *they have kissed each other*, 1074.
kithe: pres. subj. [O.E. cyðan = *to make known*], *show*, 636.
kitte: pret. [M.E. cutten of Celt. origin, cf. Welsh cwtan = *to shorten*], *cut*, 600.
knave: sb. [O.E. cnafa = *a boy*], *servant-lad*, 474; as adj., *male*, 722.
knowestow: *knowest thou*, 367.
knyght: sb. [O.E. cniht = *a servant*], *knight*, 254.
knyttest: pres. 2 pers. s. [O.E. cnyttan, cf. cnotta = *a knot*], *knittest, joinest (thyself), art in conjunction*, 307.
konnyng: sb. [O.E. cunning], *ability*, 1099.
krone: sb. [? O.F. caroigne, F. charogne (= *carrion*) < L. carnem], *hag, crone*, 432.
kynnes: sb. gen. s. [O.E. cynn = *kin, family, kind*], *kind*, 1137.

L.

lad, ladde: pp. and pret. of lede [O.E. lædan, pret. lædde], *brought*, 442; *led*, 976; pp., 646.

lat: imperat. [O.E. lætan, letan], *let*, 32 (v. lete).

lay: sb. [O.F. lei < L. legem], *faith, creed*, 376, 572.

lede: v. t. [O.E. lædan]; pres. subj., *may bring*, 357; *to govern*, 434; pret. ladde = *brought*, 442; *led*, 976; pp. lad, 646.

leere: v. t. [O.E. læran = *to teach*], *to learn*, 181, 630.

leet: pret. of lete [O.E. lætan = *to allow*], *caused* (*to be*), 959.

lemman: sb. [O.E. leof = *dear*, + mann], *lover*, 917.

lenger: adj. comp. [O.E. lengra, comp. of lang], *longer*, 262.

leoun: sb. [O.F. leon < L. leonem], *lion*, 475.

lese: v. t. [O.E. leosan, pret. leas, pp. loren], *to lose*; subj. pres., 225; imperat. plu. leseth, 19; pp. lorn, 774.

leste: v. impers., pres. subj. [Kentish form, v. list], *may please*, 742.

lete: v. t. [O.E. lætan], *to permit, let*, 321, 410, 1119; *to forsake*, 325, 331; *to leave*, 986.

lette: v. i. [O.E. lettan = *to hinder*], *to cause delay*, 1117.

leve: sb. [O.E. leaf], *leave*, 867.

leve: adj. [O.E. leof], *dear*, 51.

levere: adj. comp. [O.E. leofra, comp. of leof = *dear*], *rather*, 1027.

lewed: adj. [O.E. læwed = *lay, a layman*], *ignorant*, 315.

lewedly: adv. [O.E. læwed, adj., = *lay* + lice], *ignorantly*, 47.

leyden: pret. plu. [O.E. lecgan, pret. legde, pp. geled], *brought* (*forth*), 213.

ligeance: sb. *allegiance*, 895 (v. liges).

liges: sb. plu. [O.F. lige < O.H.G. ledic = *free*], *subjects*, 240.

lighte: pret. [O.E. lihtan], *alighted, dismounted*, 786.

liked: v. impers. pret. [O.E. lician = *to please*], *it pleased*, 902.

list: v. impers. pres. s. [O.E. lystan = *to please*], *it pleases*, 521, 701, 766; pret. liste, 477, 1048.

lite: adj. [O.E. lyt], *little*, 109.

lith: pres. s. of liggen [O.E. licgan, pret. laeg], *lies*, 634; pret. lay, 634.

loft: sb. [O.E. on lofte], *the air*; on lofte = *above*, 277.

loore: sb. [O.E. lar], *learning, knowledge*, 4.

lordinges: sb. plu. [O.E. hlaford, *hlaf-weard = *loaf warden* + -ing, dim. suffix], *lordlings, sirs*, 16.

lorn: pp. [O.E. loren, pp. of leosan], *lost*, 774 (v. lese).

loves: sb. plu. [O.E. hláf], *loaves*, 503.

lulleth: pres. s. [cf. M. Du. lullen], *lulls, soothes*, 839.

lust: sb. [O.E. lust, *pleasure, will*], *desire, wish*, 188, 762.

luxurie: sb. [L. luxuriam], *lust*, 925.

lymes: sb. plu. [O.E. lim], *limbs*, 461.

lynage: sb. [O.F. linage < L. linea + aticum], *kindred*, 999.

M.

maat: adj. [O.F. mat < Arab. mat = *dead* (*used in chess*)], *feeble*, 935.

make: sb. [O.E. maca = *mate*], *mate*, *wife*, 700.

makestow = *makest thou* [O.E. macian], 371.

mannish: adj. [O.E. mann + isc], *manlike*, *unwomanly*, 782.

marchant: sb. [O.F. marchant < L.L. mercatantem from mercatare = *to traffic*], *merchant*, 122, 132.

maugree: prep. [O.F. maugre = *ill will* < L. malum gratum], *in spite of*, 104.

maumettrie: sb. [Mahomet], *Mahometanism*, 236.

mawe: sb. [O.E. maga = *the stomach*], *maw*, 486.

may: prcs. s. [O.E. mæg, 1 and 3 pers.; meaht, miht, 2 pers.; pret. mihte], *may*, *can*, 250, 251, 811.

mazed: pp. as adj. [cf. Icel. masa = *to chatter*], *bewildered*, 526, 678.

meel: sb. [O.E. mæl = *time*, *portion*; *meal*], *meal*, 466.

meene: adj. [O.F. meien < L. medianus], *mean*, *intermediate*, 546; sb. plu. *means*, 480.

meene: v. t. [O.E. mænan], *to mean*, *speak of*, 641; pret. mente = *intended*, 327.

mervaille: sb. [O.F. merveille < L. mirabilia], *marvel*, *wonder*, 502.

meschance: sb. [O.F. mescheance < L. minus + cadentiam], *misfortune*, 602.

message: sb. [F. message < L.L. missaticum, from L. mittere], *messenger*, 144, 333; *errand*, 1087.

messager: sb. [O.F. messager], *messenger*, 6.

metes: sb. gen. s. [O.E. mete = *food*], *meal*, 1014.

misaventure: sb. [O. F. mesaventure < L. minus + adventuram], *misfortune*, 616.

moevyng: sb. (v. note).

mooder: sb. [O.E. modor], *mother*, 276.

moornyng: sb. [O.E. murnung], *mourning*, 621.

moot, moote, mote: pret. moste, muste [O.E. 1 and 3 pers. s. mot, 2 pers. s. most, plu. moton, pret. moste]; *may*, *must*, *ought*, 227, 282, 737; subj. *might*, 380; pret. = *was obliged to*, *had to*, 886.

morwe: sb. [O.E. morgen], *morrow*, 806.

motyf: [F. motif < L.L. motivum], *motive*, *incitement*, 628.

mowlen: v. i. [cp. O.N. mygla], *to moulder*, 32.

mynde: sb. [O.E. mynd, gemynd], *memory*, 527; *remembrance*, 908, 1127.

mysdeparteth: pres. s. [O.E. prefix mis + O.F. departir < L. de + partire], *divides amiss*, 107.

N.

narwe: adj. [O.E. nearu], *narrow*, 946.

nat = ne at, *nor at*, 290.

natheless: adv. [O.E. na + þy + læs], *nevertheless*, 45.

nede: v. i. [O.E. niedan = *to compel*], *to be necessary*, 871.

nekke: sb. [O.E. hnecca], *neck*, 669.

nempnen: v. t. [O.E. nemnan], *to name*, 507.

nere = ne were [O.E. ne waere], *were not; were it not*, 132.

nexte: adj. [O.E. niehst, niext, supl. of neah], *nearest*, 807.

noblesse: sb. [O.F. noblesse < L.L. nobilitiam, from L. nobilis], *nobility, worthy behaviour*, 185, 248.

noon: adj. [O.E. nan = ne + an = *not one*], *none*, 4.

noot: 1 pr. s., 242, 892 [O.E. ne + wat (plu. witon), pres. indic.; wiste, pret.; witan, inf.], *know not*.

no-thyng: adv., *in no respect*, 576, 971.

ny: prep. [O.E. néah], *nigh*, 550.

nyce: adj. [O.F. nice < L. nescium], *foolish, weak*, 1088.

nys = ne is, *is not*, 319.

nyste: pret. [O.E. nyste = ne wiste], *knew not*, 384 (v. noot).

O.

o: num. adj. [O.E. an], *onc*, 52.

occident: sb. [L. occidentem], *west*, 297.

occupieth: pr. s. [L. occupare = *to seize*], *takes up*, 424.

of: prep. [O.E. of], *for, in return for*, 1113.

oghte: pret. s. [O.E. agan, pret. ahte]; as him oghte = *as it became him*, 1097.

on: adj. [O.E. an], *a*, 819.

ones: adv. [O.E. ánes, gen. of án = *one*], *once*, 588.

oon: adj. [O.E. an], *one*, 271, 334.

ordinance: sb. [O.F. ordinance < L.L. ordinantiam], *provision*, 250.

orisons: sb. plu. [O.F. orison < L. orationem], 537, 596.

out-taken: pp. as prep. *except*, 277.

owene: adj. [O.E. agen, orig. pp. of agan = *to possess*], *own*, 1058.

P.

paas: sb. [L. passus = *a step*], *pace*, 399; plu. pas, *movements*, 306.

pace: v. i. [F. passer < L.L. passare = *to pass over*], *to pass*, 205.

paraventure: adv., *peradventure, perhaps*, 190.

pardee: interj. [O.F. par Dieu], 855.

parfay: interj. [O.F. par fei], *by my faith, truly*, 849.

pas: v. paas.

payens: sb. plu. [O.F. paien < L. paganus = *villager*], *pagans*, 534.

pees: sb. [O.F. pes < L. pacem], *peace*, 130.

peyne: sb. [O.F. peine < L. poena], *penalty*, 795.

peyne: v. refl. [O.F. pener, v. peyne sb.], *to take pains, endeavour*, 320.

pitous: adj., *pitiful, sad*, 449.

plages: sb. plu. [L. plaga], *coasts, regions*, 543.

plat: adv. [O.F. plat < O.H.G. platt], *flatly, openly*, 896.

playn: adv. [O.F. plain < L. planus], *plainly*, 990.

pleinte: sb. [O.F. plainte < L. planctus], *plaint, lamentation*, 66, 1068.

plesance: sb. [O.F. plaisance < L.L. *placantiam, from L. placere], *pleasure, will, delight*, 149, 276, 762, 1140.

pleyn: adj. [O.F. plain < L. planus], *clear*, 324; adv. *plainly, clearly*, 990.

pleyne: v. i. [O.F. plaindre < L. plangere], *to lament*, 1067.

pleynly: adv. [O.F. pleins + M.E. ly], *in full*, 894.

plighte: pret. s. [cf. O.E. pluccian, pret. pluccode], *pulled, plucked*, 15.

point: sb. [O.F. point < L. punctum]; in point = *on the point, about to*, 331, 910.

prees: sb. [O.F. vb. presser < L.L. pressare < pp. of L. premo], *crowd, throng*, 393, 646, 677.

prikke: sb. [O.E prica = *a prick, point*], *critical point*, 119.

privetee: sb., *secrecy*, 548.

purchace: 3 pers. sg. subj. [O.F. pourchacier (= *to hunt after*) < L.L. *procaptiare], *may (He) provide*, 873.

purveiance: sb. [O.F. purveance < L. providentiam], *preparations*, 247.

pyne: sb. [O.E. pin < L. poena], *pain, suffering*, 1080.

Q.

quite: v. t. [O.F. quiter < L. quietare = *to satisfy*], *to satisfy*, 354; quite hir while = *repay her time, recompense*, 584.

quod: pret. of quethen [O.E. cweðan, pret. cwæð (plu. cwædon), pp. gecweden], *to say, speak*, 662.

R.

reawme: sb. [O.F. roiaume < L.L. regalmen < L. regimen, under influence of regalis], *kingdom, realm*, 797.

recche: v. t. [O.E. reccean], *to care, reck*, 94.

recchelees: adj. [O.E. recceleas], *careless, indifferent*, 229.

recomandeth: pres. s. reflex [L. re + con + mandare], *commends (herself)*, 278.

rede: v. t. [O.E. rædan], *to read*, 1095.

reed: adj. [O.E. read], *red*, 452; as sb. = *blood*, 356.

refut: sb. [O.F. refute, cf. O.F. fuite < L. fugitam], *refuge, place of refuge*, 546, 852.

regne: sb. [O.F. regne < L. regnum], *a kingdom*, 129, 389.

rekene: v. i. [O.E. recenian], *reckon*, 110.

relesse: v. t. [O.F. relesser < L. relaxare], *to relieve*, 1069.

renegat: sb. [L.L. renegatus], *renegade, apostate*, 933.

reneye: v. t. [O.F. reneier < L. renegare], *to abjure, renounce*, 340, 376, 915.

rennen, rinnen: v. i. [O.E. rinnan, pret. s. ron, pp. gerunnen], *to run*, 125; pp. ronne, 2.

rente: sb. [O.F. rente < L.L. rendita, nasalised form of L. reddita], *toll*, 1142.

repaireth: pres. 3 pers. s. [O.F. repairier < L.L. repatriare, from patria = *country*], *returns*, 967.

rewe: v. i., pres. 2 pers. s. ruest, 854 [O.E. hreowan = *to rue*], *to have pity on*, 853.

reweful: adj., *sorrowful*, 854.

righte: adj. [O.E. riht], *direct*, 556.

rist: pres. 3 pers. s., *rises*, 864.

roialler: adj. comp., *more royal*, 402.

romen: [M.L.G., M.Du., O.H.G., ramen], v. i. *to roam*, 558.

ronne: pp. of rennen [O.E. rinnan, pp. gerunnen], *run*, 2.

rood: pret. of ride [O.E. ridan, pret. rad], *rode*, 999.

roote: sb. [Icel. rot], *an astrological term for the epoch of a nativity*, 314 (v. note); *root, source*, 358.

route: sb. [O.F. route < L. rupta = *a company in* broken *ranks*], *a company*, 16, 387.

route: v. i., *to assemble*, 540 (v. route, sb.).

routhe: sb. [cf. Icel. hrygð], *pity, ruth*, 529.

routheless: adj., *pitiless*, 863.

S.

sadde: adj. plu. [O.E. sæd = *sated, satiated*; hence *settled, firm*], *grave, discreet*, 135.

sadly: adv. *deeply*, 743 (v. sadde).

saluеth: pr. s. [F. saluer < L. salutare], *saluteth*, 731.

sanz: prep. [O.F. sens < L. sine + s], *without*, 501.

sauf: adj. [O.F. sauf < L. salvus], *safe*, 343.

savacioun: sb. [L.L. salvationem], *salvation*, 283.

say: pret. of se, q.v.

scaped: pp. [O.F. escaper < L.L. excappare < ex + cappa, capa = *a cloak* ∴ lit. *to slip out of one's cloak*], *escaped*, 1151.

se, seen: v. t.; pret. s. saugh, sawe, say, seigh, 583, 809, 848, 1051; pret. plu. sawe, 845; imperat. pres. s. see; pp. seyn, 172, 624, 757 [O.E. seon, pret. s. seah, pp. gesewen and gesegen]; *to see*, 62, 182.

secrenesse: sb. [O.F. secreit < Lat. secretum + E. -ness], *secrecy*, 773.

seele: sb. [O.F. sëel < L. sigillum], *seal*, 882.

seist: 109 (v. seye).

seistow = *sayest thou*, 110 (v. seye).

seken: v. t. [O.E. secan], *to search*, 127.

seled: pp. *sealed*, 736 (v. seele).

selve: adj. [O.E. selfa], *very*, 115.

sely: adj. [O.E. sælig = *happy*], *blessed, holy*, 682.

sente: pret. s. subj. [O.E. sendan, pret. subj. sende], *should send*, 1091.

sentence: sb. [O F. sentence < L. sententiam], *opinion*, 117.

sermons: sb. plu. [O.F. sermon < L. sermonem], *writings*, 87.

servage: sb. [F. servage < L.L. servaticum], *servitude, bondage*, 368.

sette: v. refl. [O.E. settan = *to place*], pret. s., *set (herself)*, i.e. *sat*, 329; pp. set = *placed*, 440.

seye, seyn: v. t.; pres. 1 pers. s. seye, 1139; pres. 2 pers. s. seist, 109; pres. plu. seyn, 622; pret. s. seyde; pret. plu. seyden, 211; pp. seyd, 49, 51, 52 [O.E. secgan, pret. sægde, pp. gesægd]; *to say*, 342, 972, 1085; seistow = *sayest thou*, 110.

seyl: sb. [O.E. segel], *sail*, 833.

seyn: pres. plu. of seye = *to say*, 622; inf., 342.

seyn: pp. of se, seen = *to see*, 172, 624.

shapen: v. str. [O.E. scieppan, *to create*], *to devise*, 210; pp. *disposed (themselves)*, 142; *prepared*, 249; *appointed*, 253; *planned*, 951.

sheene: adj. [O.E. sciene, scene], *beautiful, fair*, 692.

shende: v. t. [O. E. scendan], *to harm, ruin*, 28, 927.

shente: pp. pl. of shende (q.v.), 931.

shoon: pret. s. of shynen [O.E. scinan, pret. scan], *shone*, 11.

shul: pr. pl. of shal, *must*, 351.

sighte: pret. of sike (v. siketh).

sikernesse: sb. [< L. securus + E. -ness], *security*, 425.

siketh: v. i., pres. s. [O.E. sican], *sighs*, 985; pret. sighte, 1035.

sit: pres. 3 s. of sitten [O.E. sittan], *sits*, 638, 970.

sith: conj. [O.E. siðˇ], *since*, 484, 814.

sithe: sb. plu. [O.E. siðˇ], *times*, 733.

sithen: adv. [O.E. siðˇðan < siðˇ = *after* + þon, instr. of pron. se], *since, afterwards*, 58, 1121.

skile: sb. [Icel. skil = *discernment*], *reason*, 708.

skilful: adj. [v. skile], *discerning*, 1038.

slee: v. t., pp. slayn [O.E. slean, pret. sloh (plu. slogon), pp. slægen, slegen], *to slay*, 165.

slouthe: sb. [O.E. slæwðˇ], *sloth*, 530.

slow: pret. s. of slee (q.v.), *slew*, 627, 664, 894.

smoot: pret. [O.E. smítan, pret. smat], *smote, struck*, 669.

socour: sb. [O.F. socors < L. succursum], *succour, help*, 644.

sodeyn: adj. [O.F. sodain < L. subitaneus], *sudden*, 421.

softe: adv. [O.E. softe], *softly, tenderly*, 275; adj. *gentle, slow*, 399.

soghte: pret. of seken [O.E. secan, pret. sohte], *searched*, 513.

solempne: adj. [L. solennis], *magnificent*, 387.

sond: sb. [O.E. sond], *sand*, 509.

sonde: sb. [O.E. sond], *messenger*, 388; *providence, dispensation*, 523, 902; *sending*, 1049.

sonne: sb. [O.E. sunne], *sun*, 554.

sooth: adj. [O.E. sōð], *true*, 169; sb. *truth*, 1072.

sort: sb. [O.F. sort], *kind* (*of business*), 141.

sorwe: sb. [O.E. sorg], *sorrow*, 264.

soverayn: adj. [O.F. soverain < L.L. superanus], *chief*, 276.

sowdan: sb. [O.F. soldan < L.L. soldanus < Turkish súltán], *Sultan*, 177.

spedeful: adj. [O.E. sped = *success* + ful], *advantageous*, 727.

spicerye: sb. [O.F. espice, especе < L. species = *a kind*], *mixture of spices*, 136.

spille: v. i. t. [O.E. spillan = *to destroy*], *to perish, die*, 285, 587; pp. spilt, *killed*, 857.

spouted: pp. [cf. M. Du. spuiten = *to spout, squirt*], *spouted, vomited*, 487.

spreynd: pp. [O.E. sprengan = *to make to spring, scatter*, pp. sprenged], *sprinkled*, 422.

stant: pr. s. of stonde (q.v.), *stands*, 618, 651, 655, 1055.

starf: pret. sg. of sterve [O.E. steorfan, pret. stearf], *died*, 283.

steere: sb. [O.E. steora = *steersman*; steor, *steering*], *pilot, steersman*, 448; *rudder*, 833.

steerelees: adj. [O.E. steor + leas], *rudderless*, 439.

sterres: sb. plu. (O.E. steorra), *stars*, 192.

sterte: v. i. [Icel. sterta], *to depart*, 335.

stiked: pp. [O.E. stician = *to stab*], *stabbed*, 430; pret. *stuck*, 509.

stille: adv. [O.E. stille], *quietly*, 720.

stonde: v. i.; 2 sg. pres. stondest, 657; pret. plu. stode, stoden, 176, 678 [O.E. stondan, pret. stod, pp. gestonden]; *to stand*, 1050.

stounde: sb. [O.E. stund = *a period of time*], *a while, short time*, 1021.

stree: sb. [O.E. streaw], *straw*, 701.

stronde: sb. [O.E. strond], *strand, shore*, 825.

stynte: v. i. [O.E. styntan], *to leave off, cease*, 413, 953.

styward: sb. [O.E. stiweard < stigu = *sty* + weard = *keeper*], *steward*, 914.

sweigh: sb. [Icel. sveigr], *sway, motion*, 296.

sweren: v. t. [O.E. swerian], *to swear*, 663; pret. swoor, 667.

swich: adj. [O.E. swylc < swa + lic = *so-like*], *such*, 153.

swithe: adv. [O.E. swiðe = *strongly, very*], *quickly*, 730; as swithe = *as quickly as possible*, 637.

sworen: pret. plu. [O.E. swerian, pret. swor], *swore*, 344.

swowned: pret. s., *swooned*, 1058.

syn: conj. [O.E. siððan], *since, after*, 56.

sys cynk: adj. [O.F. six cinq], *six and five*, 125 (v. note).

T.

tabyde = *to abide*, 797.

talent: sb. [O.F. talent < L. talentum], *desire, appetite*, 1137.

tamenden: v. t., *to amend*, 462.

tanoyen: v. t. = to anoyen [O.F. anuier < L.L. *in-odio-are], *to annoy, injure*, 492.

tariynge: sb. [cf. O.F. targier < L.L. tardiare < L. tardare], *delay*, 262.

tayl: sb. [O.E. tægel], *tail*, 111.

teeris: sb. plu. [O.E. tear, cf. Gr. δάκρυ], *tears*, 70.

the: pron. pers. [O.E. þe, dat. and acc.], *thee*, 71, 72.

theffect = the effect, *the result*, 893.

thende = *the end*, 928.

thennes: adv. [O.E. þanon + s], *thence*, 308.

thentente = the entent, *the intention*, 930.

ther: adv. [O.E. þær], *where*, 307, 308; *whither, at which*, 469; *when*, 474.

therto: adv. [O.E. þærto], *moreover, also*, 135.

thilke: dem. adj. [O.E. ðe = se, *the*, *that* + ilca, weak adj., *same*: cp. Sc. *of that ilk*], *that same, that*, 78.

thinken: v. impers.; pres. s. thinketh; pret. thoughte, 146, 587 [O.E. þyncan, pret. þuhte, pp. geþuht]; *to appear, seem*.

tho: adv. [O.E. þa], *then*, 1079.

thonketh: imperat. 2 pers. plu. [O.E. þancian], *thank*, 1113.

thoughte: v. thinken.

thraldom: sb. [O.E. þrael + dom], *bondage, slavery*, 286, 338.

thrifty: adj. [Icel. þrift = *profit* + M. E. -y], *profitable*, 46, 138.

throwe: sb. [O.E. þrah, þrag = *a short period of time*], *a while*, 953.

thurgh: prep. [O.E. þurh], *through, by*, 363.

tirannye: sb. [O.F. tirannie < L. tyrannus < Gr. *τύραννος, tyrant*], *tyranny, cruelty*, 165, 696.

to-hewe: pp. [O.E. to-heawan = *to hew in pieces*], *hewn to pieces*, 430, 437.

tonge: sb. [O.E. tunge], *tongue*, 899.

tormented: pp. [L. tormentum + are], *tortured*, 885.

tortuous: adj. [L. tortuosus], *oblique*, v. note, 302.

tresor: sb. [O.F. tresor < L. thesaurus < Gr. *θησαυρός*], *treasure*, 442.

tretys: sb. pl. [F. traité < Lat. tractatus], *treaty*, 233.

trewe: adj. [O.E. treowe], *true*, 135; as sb. = *the faithful*, 456.

triacle: sb. pl. [F. triacle < L.L. theriacum < Gr. *θηριακόν* = *a remedy against the wounds made by wild beasts*], *balm, sovereign remedy*, 479.

triste: v. i. [Icel. treysta = *to trust*], *to trust*, 832.

trouthe: sb. [O.E. treowð], *truth*, 527.

trowe: v. t. [O.E. treowian], *to trust, believe*, 222.

trumpe: sb. [O.F. trompe, cf. Scand. trumba = *a pipe*], *trumpet*, 705.

twyes: adv. [cf. M.L.G. twies], *twice*, 1058.

twynne: v. t. [cog. O.E. getwinne, *double*], *to sunder, separate*, 517.

tyde: sb. [O.E. tid], *time, a certain portion of time, an hour, tide*, 510, 798, 1134.

tyden: v. t. [O.E. tidan], *to befal, betide*, 337.

U.

underpighte: pret. [M.E. underpicche = *to place, set, pitch under*], *stuffed*, 789.

understonde: pp. [O.E. pp. understonden], *understood*, 520.

unkynde: adj. [O.E. uncynde], *unnatural*, 88.

unnethe: adv. [O.E. un + eaðe = *easily*], *hardly, scarcely*, 1050.

unwar: adj. [O.E. un + wær = *wary, cautious*], *unexpected*, 427.

unwemmed: pp. [O.E. un + wemmed, pp. of wemman, *to defile*], *undefiled*, 924.

V.

viage: sb. [O.F. veiage < L. viaticum = *provisions for a journey*, via = *a way*], *voyage, journey*, 259, 300, 312.

virago: sb. [L. virago], *cruel woman*, 359.

vitaille: sb. [O.F. vitaille < L. victualia = *provisions*], *victuals*, 443, 499.

vouche-sauf: v. t. [O.F. vocher, voucher + adj. sauf < L. vocare + salvum], *to vouchsafe, deign*, 1083.

W.

waiten, wayte: v. i. t. [O.F. waiter, guaiter < O.H.G. wahtan = *to watch*], *to expect*, 246; *to watch*, 593; wayte after, *to wait for, expect*, 467.

wantownesse: sb. [O.E. wan- = *not* + togen, pp. of teon = *to*

draw, edueate + -ness], *wantonness*, 31.

warye: v. t. [O.E. wergian], *to curse*, 372.

wawe: sb. [O.E. wæg], *wave*, 468, 508.

wayke: adj. [Icel. veikr], *weak*, 932.

weep: pret. s. of wepen [O.E. wepan, pret. weop], *wept*, 606, 1052; w. pret. wepte, 267.

weex: pret. of wexe [O.E. weaxan], *waxed, became*, 563.

wele: sb. [O.E. wela], *wealth, prosperity*, 122.

weleful: adj., *full of weal, healthgiving*, 451.

welle: sb. [O.E. wielle], *source, well*, 323.

wende: v. i. [O.E. wendan = *to turn*], *to go, to wend*, 142, 265, 967; pp. went, 173.

were: pret. indic. and subj. [O.E. wære]; pret. subj., *were, should be*, 131; pret. ind. 2 sg., 308, 457.

werkis: sb. plu. [O.E. weorc], *works*, 478.

wesshe: pret. [O.E. wascan, pret. wosc], *washed*, 453.

weye: sb. [O.E. weg], *way*, 385; *manner, wise*, 590, 1086.

weylawey: interj. [O.E. wa la wa = *woe! lo! woe!*], *alas! well-away!* 370, 632.

weyved: pp. [? A.F. weiver < Icel. veifa], *removed, swung aside*, 308.

what: adv. [O.E. hwæt], *why*, 232, 374, 703.

wher-as: adv., *where*, 647, 1131.

wher-so: adv. *whether*, 294.

wight: sb. [O.E. wiht = *creature*], *person*, 43.

wikke: adj. [from M.E. wikan < O.E. wican = *to bend, yield*], *wicked*, 117.

wille, wol, wole: 1 and 3 pers. s., 41, 60, 89, 115; pret. s. wolde, 698; pret. plu. 144 [O.E. wille 1 and 3 pers. s.; wilt, 2 pers. s.; wolde, pret.]; *to will, to wish*.

wirche: [O.E. wyrcean], *to do, work, perform*, 567.

wisly: adv. [O.E. (ge)wisslice], *surely*, 1061.

wit: sb. [O.E. wit], *judgment*, 10.

wite, wyte: v. t., 1 and 3 pers. s. wot, woot, 195, 962; 2 pers. s. wost; pret. wiste; pp. wist, 1072 [O.E. witan; 1 and 3 pers. s. wat; 2 pers. s. wast; plu. witon; pret. wiste; pp. witen]; *to know*.

with: prep. [O.E. wiδ = *against*], *by*, 475.

wo: [O.E. wa] adj. = *sad*, 757; sb. = *woe*, 817.

wonder: adj. [O.E. wundor = *a wonder*], *wondrous*, 1045.

woot: v. wite.

woweth: v. t., pres. s. [O.E. wogan], *wooes*, 589.

wrak: sb. [O.E. wracu = *misery, distress, revenge*], *wreck*, 513.

wrecche: adj. [O.E. wraecca], *wretched*, 285.

wreche: sb. [O.E. wræc], *vengeance*, 679.

wroght: pp. [O.E. wyrcean, pret. worhte], *wrought, composed*, 747 (v. wirche).

wroot: pret. [O.E. writan, pret. wrat], *wrote*, 725, 890.

wyde-where: adv. *widely, everywhere*, 136.

wynnynges: sb. [O.E. gewinnan — *to win*], *gains*, 127.

wyte: v. t. [O.E. wītan], *to blame*, 108.

Y.

ybounde: pp. of binde [O.E. bindan, pret. band, pp. gebunden], *bound*, 361.

ye: adv. [O.E. gea, ge], *yea, verily*, 417.

yeer: sb. plu. [O.E. gear, s. and plu.], *years*, 499.

yet: conj. [O.E. giet], *yet, still*, 117.

yfeere: adv. [O.E. gefere = *a company*], *together*, 394 (v. feere).

ygo = *gone*, 599, pp. of goon, q.v.

yknowe: pp. [O.E. gecnawen], *known*, 314.

yle: sb. [O.F. isle, ile < L. insulam], *isle*, 68.

ymaad: pp. [O.E. gemacod, pp. of macian], *made*, 693.

ynowe: pl. adj. [O.E. genoh], *enough*, 255.

yoore: adv. [O.E. geara, *formerly* < gear = *a year*], *formerly*, 174.

yowthe: sb. [O.E. geoguð], *youth*, 163.

y-rent: pp. [O.E. inf. rendan], *rent, torn*, 844.

yshette: pp. pl. [O.E. scyttan = *to bolt*], *shut*, 560.

yslawe: pp. of slee [O.E. slean, pp. geslagen, geslægen], *slain*, 484; yslayn, 605, 848 (v. slee).

APPENDIX.

It is a most interesting and instructive occupation, and one well calculated to bring out the full force of the criticisms contained in the Introduction, to make an analysis of the descriptions of the pilgrims given in *The Prologue* under such heads as, for example, "mounts," weapons, jewelry and charms, clothing, physique, hair, beard, eyes, personal defects, voice and manner of speaking, singing, musical instruments, facts implying previous knowledge, similes and striking metaphors. Thus:—

1. "Mounts."

Knight.—"His hors were goode" (l. 74).
Monk.—"His hors in greet estaat" (l. 203).
"His palfrey was as broun as is a berye" (l. 207).
Merchant.—"And hye on horse he sat" (l. 271).
Clerk.—"As leene was his hors as is a rake" (l. 287).
Shipman.—"He rood upon a rouncy as he kouthe" (l. 390).
Wife of Bath.—"Upon an amblere esily she sat . . . (l. 469).
And on hire feet a paire of spores sharpe" (l. 473).
Ploughman.—"In a tabard he rood upon a mere" (l. 541).
Reeve.—"This Reve sat upon a ful good stot
That was al pomely grey and highte Scot" (ll. 615-6).

2. Weapons.

Yeoman.—See ll. 104-8 and 111-4.
Franklin.—"An anlaas, and a gipser al of silk,
Heeng at his girdel" (ll. 357-8).
The Burgesses.—"Hir knyves were chaped noght with bras,
But al with silver, wroght ful clene and weel"
(ll. 366-7).
Shipman.—"A daggere hangynge on a laas hadde he" (l. 392).
Miller.—"A swerd and a bokeler bar he by his syde" (l. 558).
Reeve.—"And by his syde he bar a rusty blade" (l. 618).
Summoner.—"A bokeler hadde he maad him of a cake" (l. 668).

3. Clothing.

("And eek in what array that they were inne.")

Knight.— "But he ne was nat gay;
Of fustian he wered a gypon
Al bismotered with his habergeon" (ll. 74-6).

Squire.— "Embrouded was he, as it were a meede . . . (l. 89).
Short was his gowne, with sleves longe and wyde" (l. 93).

Yeoman.— "And he was clad in cote and hood of grene" (l. 103).

Prioress.— "Ful semyly hir wympul pynched was . . . (l. 151).
Ful fetys was hir cloke as I was war" (l. 157).

Monk.— "I seigh his sleves y-purfiled at the hond
With grys, and that the fyneste of a lond . . . (ll. 193-4).
His bootes souple" (l. 203).

Friar.— "His typet" (l. 233), and see ll. 259-63.

Merchant.— "In motteleye . . .
Upon his heed a Flaundryssh bevere hat;
His bootes clasped faire and fetisly" (ll. 271-3).

Clerk.— "Ful thredbare was his overeste courtepy" (l. 290).

Man of Law.— "He rood but hoomly in a medlee cote,
Girt with a ceint of silk with barres smale;
Of his array telle I no lenger tale" (ll. 328-30).

Franklin.— "His girdel whit as morne milk" (l. 358).

The Burgesses.— "And they were clothed alle in o lyveree
Of a solempne and greet fraternitee" (ll. 363-4).

Shipman.— "In a gowne of faldyng to the knee" (l. 391).

Doctor.— "In sangwyn and in pers he clad was al,
Lyned with taffata and with sendal" (ll. 439-40).

Wife of Bath.—See ll. 453-7 and 470-3.

Ploughman.— "In a tabard" (l. 541).

Miller.— "A whit cote and a blew hode wered he" (l. 564).

Reeve.— "A long surcote of pers upon he hade . . . (l. 617).
Tukked he was, as is a frere, aboute" (l. 621).

Pardoner.— "But hood, for jolitee, ne wered he noon,
For it was trussed up in his walet.
Hym thoughte he rood al of the newe jet;
Dischevelee, save his cappe, he rood al bare" (ll. 680-3).

4. Beards.

Merchant.— "With a forked berd" (l. 270).

Franklin.— "Whit was his berd as is the dayesye" (l. 332).

Shipman.— "With many a tempest hadde his berd been shake (l. 406).

Miller.— "His berd, as any sowe or fox, was reed,
And therto brood, as though it were a spade" (ll. 552-3).

Reeve.— "His berd was shave as ny as ever he kan" (l. 588).

Summoner.— "With scaled browes blake and piled berd" (l. 627).

Pardoner.— "No berd hadde he, ne nevere sholde have,
As smothe it was as it were late shave" (ll. 689-90).

5. Facts not Depending on Observation alone.

Knight.—His wars and honours.
Squire.—His expeditions and accomplishments.
Prioress.—Details of education and character.
Monk.—His stables, hounds, and hunting; his letting "olde thynges pace," and his love for a "fat swan."
Friar.—"Ful swetely herde he confessioun,
And plesaunt was his absolucioun.
He was an esy man to geve penaunce
Ther as he wiste to have a good pitaunce" (ll. 221-4).
His knowledge of taverns, hostlers, and barmaids, with his lack of knowledge of the poor; his proficient begging; his supremacy on love-days; his special affectations in singing; his name "Huberd."
Merchant.—That he was in debt in spite of his flourishing exterior.
Clerk.—His unworldliness; his praying for the souls of those who gave him wherewithal to purchase books.
Man of Law.—His many fees and robes; his smartness in his profession.
Franklin.—The description of his table and of things fattening for it.
Cook.—His art in making "blankmanger."
Shipman.—His lack of conscience; his seamanship.
Doctor.—His league with his apothecary; his ignorance of the Bible; his love of gold.
Wife of Bath.—Her love of precedence; what she wore on her head on Sunday; the company she kept in her youth.
Parson.—His character in detail.
Ploughman.—His (Tolstoïan) character.
Miller.—His supremacy at "wrastlynge."
Manciple.—His wisdom in buying.
Reeve.—His house upon a heath; that he had been brought up a carpenter.
Summoner.—How easily bribed.
Pardoner.—His tricks for bringing in the money.

6. Similes and Striking Metaphors.

Knight.—"And of his port as meeke as is a mayde" (l. 69).
Squire.—"With lokkes crulle as they were layd in presse" (l. 81).
"Embrouded was he, as it were a meede
Al ful of fresshe floures whyte and reede; . . .
He was as fressh as is the monthe of May" (ll. 89—92).
"He sleep namoore than dooth a nyghtyngale" (l. 98).
Prioress.—"Hir eyen greye as glas" (l. 152).

Monk.—"And whan he rood men myghte his brydel heere
Gynglen in a whistlynge wynd als cleere,
And eek as loude, as dooth the chapel belle" (ll. 169-71).
"His heed was balled, that shcon as any glas,
And eek his face as it hadde been enoynt" (ll. 198-9)
"His heed.
"That stemed as a forneys of a leed" (ll. 201-2).
"He was nat pale, as a forpyned goost: . . .
His palfrey was as broun as is a berye" (ll. 205-7).
Friar.—"His nekke whit was as the flour-de-lys" . 238).
"And rage he koude, as it were right a whelpe" (l. 257).
"His semycope,
That rounded as a belle out of the presse" (ll. 262-3).
"His eyen twynkled in his heed aryght
As doon the sterres in the frosty nyght" (ll. 267-8).
Clerk.—"As leene was his hors as is a rake" (l. 287).
Franklin.—"Whit was his berd as is the dayesye" (l. 332).
"It snewed in his hous of mete and drynke" (l. 345).
Wife of Bath.— "And on hir heed an hat
As brood as is a bokeler or a targe" (ll. 470-1).
Miller.—"His berd, as any sowe or fox, was reed,
And therto brood, as though it were a spade" (ll. 552-3).
"A toft of herys,
Reed as the brustles of a sowes erys" (ll. 555-6).
"His mouth as wyde was as a greet forneys" (l. 559).
Reeve.—"His tope was doked lyk a preest biforn;
Ful longe were his legges and ful lene,
Y-lyk a staf, ther was no calf y-sene" (ll. 590-2).
Summoner.—"That hadde a fyr-reed cherubynnes face" (l. 624).
"As hoot he was and lecherous as a sparwe" (l. 626).
Pardoner.—"This Pardoner hadde heer as yelow as wex,
But smothe it heeng, as dooth a strike of flex" (ll 675-6).
"Swiche glarynge eyen hadde he as an hare" (l. 684).
"A voys he hadde as smal as hath a goot" (l. 688).
Host.—"A semely man oure hooste was with-alle
For to han been a marchal in an halle" (ll. 751-2).
"Up roos oure hoost and was oure aller cok" (l. 823).

And so on. These make no pretension to being complete, but will serve as a suggestion of what may be done in a similar way.

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